

# व्याकरणसिद्धान्तदर्पणः ।

THE

## VYAKARANASIDDHANTADARPAṆA

### A SANSKRIT GRAMMAR

IN ENGLISH.

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(FOUNDED ON THE APHORISMS OF PĀṆINI)

BY

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## PREFACE.

It is in the hope of begetting a taste for the study of Pāṇini's Grammar among the students of English that I have undertaken to translate the aphorisms of that Great Teacher. I have not been able to translate the whole of his immortal work in the small space allowed me in this little book, but only such portions of it as every beginner of Sanskrit Grammar is expected to know at the commencement of his study. In my endeavour to lay open before my readers a wider view of the subjects treated of here, I have copiously drawn upon his commentators for information quite indispensable to the elucidation of the abstruse points involved in them.

The arrangement of Pāṇini's Sūtras as attempted by me is spick and span new; but nowhere does it clash with the scientific method of manipulating them in practice.

All the orthographic changes to which a radical or a derivative word is subjected in the successive stages of its transformation into a finished word (Pada) have been carefully explained and illustrated in the same way as is followed by the learned Pandits in imparting instruction to their pupils. The order of applying the sūtras in any particular process is in no wise infringed. References to the foregoing sūtras that bear a share in the variations of a crude form or in the elucidation of a rule are supplied with that fulness of detail that cannot fail to enhance the usefulness of the book to those for whom it is intended.

All definitions and illustrative rules—*Sajñās* and *Paribhāṣās*—are separated by a sharp line of demarkation from the rules of inflection and occupy a conspicuous position in the beginning of the book; inasmuch as they form the groundwork of Pāṇini's Grammar and in all respects answer to the definitions and axioms of Euclid. No doubt, 'its study involves a mental discipline not to be surpassed.'

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The principal subjects that I have dealt with in the following pages are Orthography, Declension of Nouns and Pronouns, Cases, Case-affixes and Prepositions. Any one who makes himself familiar with these will be enabled to grasp the others in a wonderfully easy way without the assistance of a teacher, and will not be deterred from entering upon a higher study of the six *śāstras*.

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Finally, I do not like to praise my work myself knowing that every one calls his geese to be swans.

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## व्याकरणसिद्धान्तदर्पणः ।

### श्रीगणेशायनमः ।

नमस्तुभ्यहनुमन्तं विष्णुविदारणलोलं हि वचनेन ।

दर्श्यते दर्शनकृते व्याकरणसिद्धान्तदर्पणः ॥ १ ॥

No. 1.—**अइउण् । १ । अलक् । २ । एओङ् । ३ । ऐऔक् । ४ । हयवरट् । ५ । लण् । ६ । जमङ्ठानम् । ७ । झभञ् । ८ । घङ्घष् । ९ । जवगडवशु । १० । खफळठथच । ११ । तथक्पय । १२ । शषमह । १३ । हल । १४ । इति माहेश्वराणि सूत्राण्यणादिसंज्ञार्थानि ॥**

No. 1.—*ai un; e ŋik; e ŋā; ai āich; ha ya va rat; lan; ŋa ma ha\*na nam; jha bhā; gha dha dhaś; ja ba ga da dā; kha pha kha dha dha dha ta ta; ka paya; sa sha sar; hal.* These groups of letters are the aphorisms of Śiva and are utilised to form Literal Names or Pratyāhāras such as *an, ik, etc.* by which all the letters beginning with the 1st letter of a Pratyāhāra and ending with the indicative letter of it, can be separately designated. For instance, *an* is a common name of *a, i* and *u*; *ik* of *i, u, ṛ, ṛi*; and so of other literal groups. Note that the *an* group is always formed by the help of the 1st *n* except in Sūtra numbered 10 in this book where the *n* of the 6th group enters into the formation of the Pratyāhāra.

No. 2.—**हलन्त्यम् (1-3-3 = उपदेशेऽन्त्यं हल् इत् स्यात्).** In an upadeśa, the last consonant is termed *It*. **उपदेश आद्योच्चारणम्.** An upadeśa is an original utterance,—that is to say—a verbal root (dhātu); an affix (pratyaya), an augment (as *am, nut, &c.*), a literal group (*an, &c.*) and the like.

No. 2 a.—**तस्य लोपः (1-3-9 = तस्येते लोपः स्यात्).** That *It* i. e. the indicative letter, is elided. Hence the final letters of the above 14 utterances are expunged in practice.

No. 3.—**आदिहलन्त्येन सहैता (1-1-71 = मध्यगतां स्वस्य च संज्ञा स्यात्).** An initial letter along with an indicative letter as a dual designates

itself, and the letters intervening between them. Hence, *ach* formed of *a* as its initial letter and of *ch* as its final is a common name of all the vowels; likewise *Hal* is the name of all the consonants; *ak* of *a*, *i*, *u*, *ri*, *li*; *eh* of *e*, *oo* and so on लण् सूत्रकारश्च । In *lan* aphorism, the short vowel following *l* is Indicatory. But हकारादिष्वकार उच्चारणार्थः the short *a* in the body of a consonant, as *h* and the like, is simply euphonic, hence superfluous in practice.

No 4.—उपदेशे जननुनासिक इत् (1-3-2). A nasal vowel in an upadeśa is named *It*. Hence the nasal *a* of *lan* aphorism standing as the final of *r*, forms the group *ra*, which designates *r* and *l*.

No. 5.—कालोऽकस्वदीर्घमुतः (1-2-27) उच्च ऊच्च ऊच्चवः । वाकान् इव कालो यस्य सोऽच्च क्रमात् ह्रस्वदीर्घमुतसंज्ञः स्यात् । सैवत्येकमुदात्तादिभेदेन त्रिधा ॥ Short *u*, long *u*, prolated *u* (these three *u*'s differing in time are the measures of the prosodical length of any vowel). A vowel whose prosodical length of time is like that of *u*, short, long, and prolated is named accordingly, Short, Long, and Prolated. Each of them, again, is threefold, according to the distinction of "acutely accented, &c."

No. 6.—उच्चैरुदात्तः (1-2-29)\* A vowel uttered with a high tone is called *Udatta*, i. e. acutely accented;

No 6a.—नीचैरनुदात्तः (1-2-30). That uttered with a low tone is *Anudatta* or gravely accented;

No 6b.—समाहारः स्वरितः (1-2-31) And that uttered by a combination of these two tones is *Svarita*, i. e. circumflexly accented.

तात्त्वादिषु सङ्गेषु स्थानेष्वर्धभागे निष्पन्नोऽनुदात्तसंज्ञः स्यात् । A vowel produced in the upper half of the organ of utterance such as

\* NOTE 1.—तस्यादित उदात्तमर्धह्रस्वम् (1-2-32) ह्रस्वग्रहणमतन्मम् । स्वरितस्यादितोऽर्धमुदात्तं बोध्यम् । उत्तरार्धं तु परीक्षेयादनुदात्तं तस्य चोदात्तस्वरितपरत्वे यवणं स्पष्टम् ॥ The appellation short is out of place here. The 1st half of a circumflex accent is known to be Acute, the latter half in contradistinction with the former is *Anudatta*, i. e. Grave. This is because it is distinctly heard when an acute or a circumflex accent follows:—Ex. क्वो वोश्वाः । रथानां नयेराः । शतं चक्रं पोड्यः ॥ The *svarita* of *kva* is here split up into two accents, acute and grave, in order that it may harmonise with the following *Udatta* accent in "vo" instead of making grating sounds with it. c The vowels that

the palate, the lips, &c., is named Udatta; as, आये. Rules 5 and 6 together give a ninefold character to each vowel which is again doubled by the next rule.

No. 7.—मुखनासिकावचनोऽनुनासिकः (1-1-8) 'मुखसंहितनासिकयोच्चार्यमाणो वर्णोऽनुनासिकसंज्ञः स्यात् । तदित्यम् । अ इ उ ऋ एषां वर्णानां प्रत्येकमष्टादशभेदाः । न च वर्णस्य द्वादश । तस्य दीर्घाभीवात् । एवामपि द्वादश । तेषां ईस्वाभावात् ॥ A letter uttered by the nose with the (help) of the mouth is called Nasal. Hence, there are 18 modifications of each of these letters—*a, i, u, ri*. Of the letter *ri*, there are only 12, because it lacks the long prosodical time. Of each group too, there are only 12 varieties, because they are not short. Thus *ञ म ण न* and the vowels only are called Anunāsika.

No. 8.—तुल्यास्यप्रयत्नं सवर्णम् (1-1-9). The compound तुल्यास्यप्रयत्नं is explained in two ways. आस्यं च प्रयत्नश्च, आस्यप्रयत्नौ, तौ तुल्यौ यस्येति । (1) That of which the place of origin, and the effort of utterance are similar; (2) तुल्यआस्यं प्रयत्नो यस्येति. (2) That whose effort of utterance within the mouth is similar. Hence the sūtra is explained thus:—Two letters agreeing with one another in their place of origin and the effort of utterance are called Homogeneous one with another. Here Kātyāyana remarks न च वर्णयोर्मिथः सार्वभ्यं वाच्यम्. Let *ri* and *lri* be called homogeneous one with another. The following sūtras describe the place of origin and the effort of utterance employed in the production of a letter.

(a) अकुह्विसर्जनीयानां कण्ठः The throat is the organ of the gutturals *a, ā, ka, kha, ga, gha, ṇa, ṇa* and *visarga* (:). (b) इचुयशानां तालुः the palate, that of *i, ī, cha, chha, ja, jha, ṇa, ya* and *śa*. (c) ऋदु-रपाणां मूर्ध्नि, the head, that of *ri, ri, ta, tha, ḍa, ḍha, ṇa, ra* and *sha*.

are not exhibited with any sign are accented acutely. The svarita accent is denoted by a small upright stroke above the syllable, and the anudatta by a horizontal mark underneath. Pāṇini applies the term anudatta to the neutral accentless tone, and uses the term sannatara or anudattatara for the proper anudatta i. e. the true grave accent which precedes the udatta. It may be here borne in mind (उदात्तादनुदात्तस्य स्वरितः 8-4-66) that an anudatta or grave accent is changed to a circumflex one, when it follows an acute accent as अग्नि-मंठे and that it becomes anudattatara i. e. graver, when it precedes an acute or a circumflex accent, उदात्तस्वरितपरस्य सवर्तर 1-2-40 as स-स्वति हुतुदि



चोर्वाः ॥ The 1st and 2nd letters of each class, *ś*, *sha*, *s*, visarga, Jihvāmālīya and Upadhmanīya, and the 1st and 2nd yama, are produced by the expansion of the throat attended with gentle sighing and the absence of low murmur.

कीर्वाणां तृतीयचतुर्थी अन्तस्था हकारानुस्वारोपमौ च तृतीयचतुर्थी नासिक्याश्च संवृतकण्ठानादानुप्रदानाद्योपवन्तश्च ॥ The 3rd and 4th letters of each class, *ya*, *ra*, *la*, *va*, *ha*, anusvāra, the 3rd and 4th yama are produced by contracting the throat and making a gentle low murmuring sound

एके अल्पप्राणा इतरे महाप्राणाः ॥ The 1st, 3rd and the 5th letters of each class, the 1st and the 3rd yama are called unaspirated, while the rest are called aspirated. Note that *ṛ* (short) *ṝ* (long) *ṝ* (anu-*nasika*), and *ḷ* (*l* or *d*) are called yama.

सस्यानेन द्वितीयाः, हकारेण चतुर्थीः ॥ The 2nd letters have the same organ as *s*, and the 4th have the same as *h*.

No. 9—नासिक्यो (1-1-10). Vowels and consonants cannot be homogeneous one with another. Hence *a* and *h*, *i* and *ś* cannot be homogeneous, as, दण्डद्विस्तः ; दधिशीतलम्.

No. 10.—अनुदित सवर्णस्य चाप्रत्ययः (1-1-69). प्रतीयते विधीयत इति प्रत्ययः, अविधीयमानोऽण उदिच्च सवर्णस्य संज्ञा स्यात् । अत्राण परेण शकारेण ॥ कुं कुं तुं तुं पुं एते उदितः ॥ तदेवम् श्री इत्यष्टादशानां संज्ञा तथेकारोकारौ । ऋकारस्त्रिशतः । एवं लृकारोपि । एच्चा द्वादशानाम् । एदैतेरोदैतोश्च न मिथः सवर्ण्यम्, ऐच्चाजिति सूत्रारम्भसामर्थ्यात् । तेनेचश्चतुर्विंशतेः संज्ञाः स्युरिति नापादनेभ्यम् अनुनासिकाननुनासिकभेदेन यवलाद्विधा । नाननुनासिकास्तेद्वयोर्द्वयोः संज्ञा ॥ What is subjoined is called Pratyaya, i. e. an affix. An *i* e. letters of an group, when not employed as affixes, and letters marked by an indicatory *u*, designate their homogeneous letters too. Here the pratyāhāra *an* is formed by the latter *n* (of the 6th sūtra) *Ku*, *ku*, *tu*, *tu*, *pu*,—these are what end in the indicatory *u*. Hence, *a* is the name of its 18 different modifications, and so *i* and *u*. The letter *ṛ* represents 30 varieties (18 of itself and 12 of *ṛi*), and like wise, *ṛi* has as many as *ṛi*. The compound vowels of the *ech* group have 12 varieties. The letters *e* and *ai*, *o* and *au* have not reciprocal homogeneity; because the sūtra ऐच्चाच् was begun for this express purpose; hence it cannot hold good that *ech* has 24 designations *ī*, *v*, and *l* are of two kinds, as regards nasality and non-nasality, hence in their non-nasal capacity they denote two and only two varieties.

No. 11.—तपरस्तत्कालस्य (1-1-70). तः परो यस्मात् स च तात्पर्येणैव  
स्वार्थमात्रसमकालस्यैव संज्ञा स्यात् तं अत् इत् उत् इत्यादयः षण्णां षण्णां  
संज्ञा, अदिनि द्वादशानाम् ॥ What is followed by the letter *t*, and what  
follows the letter *t*, shall designate only such a letter as has the same  
prosodical length. Hence *at*, *it*, *ut*, &c., are the names of 6 varieties  
only, *ret* has twelve, because it implies *let* too.

No. 12.—येन विधिस्तदन्तस्य (1-1-72). स्वरूपविधिपरिहारायायमारम्भः  
विधिविधीयते इति, विशेषणं तदन्तस्य संज्ञा स्यात् स्वस्य च रूपस्य ॥ This is begun  
to forego using a substitute in place of a mere form, as *ik*, *ach*, &c.,  
What is substituted is Vidhi. A term, attributive in function, denotes  
what ends with that term, as well as its own form. In rules *इको-*  
*यणचि*, &c., the substitute *yan* and the like, are not to be used in the  
room of *ik*, &c., but instead of the final of what ends with *ik* समास  
प्रत्ययविधौ प्रतिषेधः । But the composition of words, and the use of an  
affix do not come within the scope of this rule. Hence कष्टश्चितः  
(suffering pain) here the two words are compounded together; but if  
परमकष्टं श्रितः, no composition can take place, नदस्यापत्यं नाडापत्यः (a  
descendant of Náda); here the affix *fab* is used; but सूत्र नदस्यापत्यं,  
सूत्रनाडिः, here the same affix cannot be used of Sūtranada which ends  
with Nada. उगिटृर्णप्रहणवर्जमितिवाच्यम्—But this exception does not  
apply to words ending in the indicator *uk*, nor to letters enunciated  
in a rule. Hence, *होष्* is used in भवती as well as in अति भवती ॥  
अतद्वज् । दादि, मादिः.

No. 13.—विरामोऽवसानम् (1-4-110), विरतिर्विरामः, विरम्यतेऽनेनेति  
वा विराम इति; वर्णानामभावोऽवसानं संज्ञा स्यात्; Let the pause of voice,  
or the absence of succeeding letters, be named Avasāna, as मधु, दृष्ट

No. 14.—परः सन्निकर्षः संहिता (1-4-109). वर्णानामतिशयितः सन्निधिः  
संहिता संज्ञा स्यात्; Let the closest proximity of letters be named Sañ-  
hitā or contact.

No. 15.—ह्रस्वं लघु (1-4-10). Let a short vowel be called light  
For example, the short *i* in the enunciated roots of भेत्ता, छेत्ता, (break-  
ing, cutting) is styled light.

No. 15a.—संयोगे गुरु (1-4-11). Let it be called heavy, when a  
compound consonant follows, as कुण्डा, a jar.

No. 15b.—दीर्घं च (1-4-12). Let a long vowel also be called  
heavy as ईहां चक्रे (he attempted).

No. 16.—अदर्शनं लोपः (1-1-60), अदर्शनम् means either not hearing अवगमम् or not uttering 'अनुच्चारणम्' or dissolution विनाश. A letter in all these phases is called Lopa 'elision simple.'

No. 17.—हलोऽनन्तरा संयोगः (1-1-67). न विद्यतेऽन्तरं येषां तेऽनन्तरानि षिकृद्वाः ॥ They that have no aperture between them; भिन्नजातीयैरङ्गभिरव्यवहिताः शिल्पोच्चारिता इति । Consonants not separated by the intervention of vowels of a different class, (i. e. uttered conjointly together) are named compound consonants or simply conjuncts. Ex. म न् स् ज्—here the last three form a conjunct.

No. 18.—धृच्चिरादेच् (1-1-1). Call long *a*, *ai* and *au*, Vridhhi.

No. 19.—अदेङ्गुणः (1-1-2). Call short *a*, *e* and *o*, Guṇa.

No. 20.—अचोऽन्यादिति (1-1-64). अचां मध्ये योऽन्यः स आदिर्यस्य तद्विसृज्यं स्यात् । The last of the vowels in a word, being the initial of what follows, (i. e. the last syllable beginning with a vowel) is named "Ti."

No. 21.—अलोऽन्यात्पूर्वोपधा (1-1-56). अन्यादलः पूर्वो यो वर्णः स उपधा संज्ञः स्यात् । The letter that precedes the last letter in a word is named Upadhā (the penult).

No. 22.—प्रापीश्वराक्षिपाताः (1-4-56). This is a regulating rule. Nipātaḥ or Particles are treated of from this aphorism till Ishvaretosun, &c.

No. 23.—चादयो सत्वे (1-4-57). Cha, vá, ha, aha, &c. are named Nipāta, when they do not denote substances.

No. 24.—प्रादयः (1-4-58). अद्रव्याद्याः प्रादयस्तुत्या ॥ Pra, prá, &c., not in the sense of substances are called Nipāta.

No. 25.—उपसर्गाः क्रियायोगे (1-4-59).

No. 25a.—गतिश्च (1-4-60). प्रादयः क्रियायोगे उपसर्गसंज्ञा गतिसंज्ञाश्च स्युः । Pra, prá, &c., when prefixed to a verb are named Upsarga or Gati (a prefix). The *pradi* are—प्र, प्रा, अप, सम्, अनु, अव, निम्, निर्, दुस्, दुर, वि, आङ्, नि, अधि, अपि, अति, सु, उद्, अभि, प्रति, परि, उप.

No. 26.—न वेति विभाषा (1-1-44). नेति प्रतिषेधे, वेति विकल्पे । Na in a sūtra denotes prohibition, and *va*, option.

No. 27.—स्वं रूपं शब्दस्याऽशब्दसंज्ञा (1-1-68). शब्दस्य स्वं रूपं संज्ञि, शब्दशब्दयोः संज्ञातां विनः ॥ A word denotes its own form, but not the form of a word synonymous one with it.

Hence (अग्नेर्हक्), the affix *dhak* is used of Agni, 'fire' but not of Kṛiśānu, which also means fire.

No. 28.—सुप्तिङन्तं पठम् (1-4-14). सुप्तिङन्तं च पठमन्तं स्यात् । Whatever ends with *sup* or *tiṅ* affixes is called a *pada*, i. e. a complete word, as ब्राह्मणाः पचन्ति (The Brahmans are cooking).

No 29.—ई द्वे ई द्विवचनं प्रग्रह्यम् (1-1-11). ईदादिविशेष्य द्विवचनं विशेषणम्, अथवा ईदृष्टिविशेषणी, द्विवचनं विशेष्यम् । Dual case affixes ending in long *i*, *ū* or *ē*, or the long *i*, *ū*, or *ē*—expressing duality are named *Pragrihya* (i. e. these are not united with the following vowel), Ex. अग्नी यतो "these two fires," विष्णु इमौ, "these two Vishṇus" गङ्गे प्रभु "these two rivers Ganges."

No. 30.—अदसोमात् (1-1-12). अस्मात् परासीदृते प्रग्रह्यस्तः । Long *i* and *ū* coming after the *m* of *adās* are named *Pragrihya*. No *san-dhi*. अमीर्इयाः 'those lords'; रामकृष्णवसूआसाते 'those two, Rāma and Kṛṣṇa are present. मात् किम् 'why after the *m*?' Witness अमुके स 'those here'; here the final and the initial vowel of the two words are united together

No. 31.—ञे (1-1-13). सुपामादेऽर्कन्दसि ॥ *Sé*, a substitute for case affixes in the vedas is termed *Pragrihya*. अस्मे इन्द्रा वृहस्पती *Asme*, common to all oblique cases of the plural is confined to the vedas त्वेयम्, मेयम् (thy wealth, my wealth).

No. 32.—निपात एकाजनाङ् (1-1-14). एकाज्निपात आङ् वर्जः प्रग्रह्यः । अत्र निपातेनञ् विशेष्यते, न तु अचानिपात. ॥ Any individual vowel, called *Nipāta*, is *Pragrihya*, the *Nipāta ān* being excepted इ इन्द्रः 'O Indra.' उ उमेशः 'Oh lord of Umā' ईषदर्थे क्रियायोगे मयादा भिविधौ चयः । एतमात् ईदं विद्याद्वयं स्मरणयोरङित् । Let the long *ā* which denotes diminution, or the limit inceptive, or the limit conclusive or which is prefixed to verbs be named *ni*, i. e. be considered to have the indicatory *ū*, but let it be without the indicatory *ū*, when it is used in the sense of recollecting, or in introducing a sentence. Ex. आ एवं तुमन्यसे "Now thou thinkest so." आ एवं किं तत् "O I recollect, it is exactly so." ईषदुष्णम् ओष्णम् 'A little warm.'

No. 33.—ओत् (1-1-15). ओटन्तोनिपातः प्रग्रह्यः । A *Nipāta* ending in *o* is *Pragrihya*. Ex. अहो ईशाः, 'Ho lords!'

No. 34.—सम्बुद्धौ आकल्पस्येतावनर्हि (1-1-16). सम्बुद्धिनिमित्तकओकारो वा प्रग्रह्योऽवैदिके इतोपरे ॥ 'In the opinion of Śākalya, *o* in the vocative singular, when followed by *iti*, is *Pragrihya*, but not when it is follow

ed by *iti* in the vedas. Ex. विष्णो इति or विष्णो विति "O Vishnu, thus" *iti* refers to what has been said or thought, or emphasises the preceding word. The mention of Śākalya implies optionality.

No. 35.—उज् (1-1-17) (उज् इति वा प्रग्रहम्) ॥ Let *u* be optionally substituted for *iti* be optionally Pragrhiya. This particle is as an interjection used in giving assent, command, &c., and as a conjunction of inference it means 'now.' उ इति = विति—"O that, thus." उ आगतः शत्रुः—O, the enemy is come. It is generally placed after a pronominal, as किमु 'why,' तमु 'him,' तदु 'that,' and is then expletive in force: see *Adverbs*.

No. 35a.—ऊँ (1-1-17). Let long, nasal *u* be optionally substituted for *iti* and let it be Pragrhiya, when *iti* follows:—Hence उ इति = ऊँ इति. These are the three forms in which the two words can appear.

No. 36.—ईदृती च सप्तम्यर्थे (1-1-19). सप्तम्यर्थे पर्यवसवमीदृदन्तं प्रग्रह्य स्यात् । Let words ending in long *i* and *u*, and conveying the sense of the locative be Pragrhiya. Hence मामकी इति, तनू इति (Māmakyam, tanvam)..

## CHAPTER II.

### PARIBHĀSHAS OR ILLUSTRATIVE RULES.

No 37.—इको गुणवृद्धी (1-1-3). Guṇa and Vṛddhi are substituted in place of *ik* only (which is exhibited in the 6th case). *Ik* Pratyāhāra comprises *i*, *u*, *ī*, *ū*. Thus, Guṇa, as directed by सार्वधातुकार्धधातुकयोः comes in place of *ik* only, as तरनि, अकार्षीत्, &c.

No. 38.—अचश्च (1-2-27). Short, long, and prolated substitutes are invariably used in place of *ach*, vowels (which appear in the 6th case in a rule).

No. 39.—आद्यन्तौ ट्किन्तौ (1-1-46). ट्किन्तौ यस्येन्तौ तस्य क्रमादाद्यन्ता वयवोस्तः ॥ Of whatsoever the augments marked by an indicatory *t* or *k* are enunciated, they form the initial and the final portion of it in due order. The *tit* augment precedes, and *kit* follows.

No. 40.—मिटचोऽन्यात्परः (1-1-47). अद्यां मध्ये योऽन्यस्तस्मात्परस्तस्यैवान्तावयवोऽस्ति स्यात् । The *mit* augment comes after the last of the vowels in a word and forms the final portion of it.

No. 41.—एच इदृखादेशे (1-1-48). *Ik* only is the substitute of *ech*, when *ech* is to be shortened.

No. 42.—**वृद्धी स्थाने योगा** (1-1-49). **अनिर्धारितसंबन्धविशेषः वृद्धी स्थाने योगा बोध्या**—Whenever the relation of a possessive case (in a sūtra) to some particular word is not expressly shown, the possessive is regarded to be related to the word *sthāna*, place, understood. This means that the sūtra should be interpreted by supplying the word 'place'; the thing possessed after the possessive case. The Sūtras of Pāṇini are given in very succinct forms; hence they generally require to be expanded in order to give a clear idea of the sense. The aphorisms of Pāṇini are of 7 kinds. In his opening lecture he first gives Sanjñā Sūtras, i. e. rules dealing with Technical names, and Paribhāṣas, Illustrative Rules. These rules form the backbone of Sanskrit grammar. All the rules which come in subsequent lectures are supplemented by them, or are explained by them. The 5 remaining kinds are Vidhi, those which substitute one form for another; Nishedha those which prohibit action; Niyama, those which prescribe action; Ardeśa, Analogy; and Adhikār i. e. Heading-rules whose influence is felt in the subsequent rules till another heading rule commences.

No. 43.—**स्थानेऽन्तरतमः** (1-1-50) **प्रसङ्गे सति सदृश तम आदेशः स्यात्** । In the event of substituting one letter for another, use the alter ego of the other, i. e., what is the likest to it. For instance, if you have to use *yan* for *ik*, substitute *y*, a palatal for *i* which is also a palatal, the cerebral *r* for the cerebral *ṛ*, and so on. **यत्रानेकविधमान्त्ये तत्र स्थानत-  
आन्त्ये बलीयः ॥** Where the resemblance (of one letter to another) is manifold, the resemblance in the place of utterance predominates.

No. 44.—**उरण् रपरः** (1-1-51). (1) **उः स्थाने रपरोऽण् भवति** । In place of *ṛi*, *aṇ* followed by *r* is used. (2) **उः स्थानेऽणोव भवति स च रपरः** । In place of *ṛi*, *aṇ* only is used, and it is followed by *r*. (3) **उः स्थाने विहितोऽणित्यनूद्य तस्य विधानोत्तरकाले रपरत्वमात्रविधीयते** । Having declared that *aṇ* is used in place of *ṛi*, let us put in *r* after *aṇ*, when it has been already substituted for *ṛi*. (4) **यउः स्थाने ण् विधीयते इत्यनूद्य तस्य प्रसंगावस्थायामेव रपरत्वमात्रविधीयते** । Having stated that *aṇ* is used in place of *ṛi*, let us put in *r* after *aṇ*, just at the moment of substitution. Ex. चक्रे, किरिः द्वैमातुरः, कारकः, &c.

No. 45.—**अलोऽन्त्यस्य** (1-1-52). **वृद्धीनिर्दिष्टान्त्यस्यादेशः स्यात्** । A substitute enjoined to take the place of a term exhibited in the genitive case, comes in the room of its last letter.

Here *alah* and *Antyasya* are both in the 6th case hence by No. 42, *sthāna* should be supplied. Technical forms as the Pratyā-

haras and the like are made the medium of Grammatical action. These abstract forms, by No. 12, indicate words ending with them. Hence in accordance with No. 42, substitutes come to be used in place of a whole word ending with a form exhibited in the genitive case in a rule. Now this would be quite contrary to the object in hand. Hence arises the need of this crucial rule.

No. 46.—**दिच्च** (1-1-53). **अन्यस्यैव स्यात्** । So too a substitute distinguished by an indicatory *n̄*. *Tātan* (तातङ्) is excepted.

No. 47.—**आदेः परस्य** (1-1-54). **परस्य यद्विहितं तत् तस्यादेर्बोध्यम्** । Whatever substitute is enjoined to come in the room of a term that follows, comes in the room of the initial letter of that term. कृच परस्य कार्यं शिष्यति, when is a substitute used of a following term? यत्र पंचमी निर्देशः, when it is enjoined by means of the 5th case. Thus ईदासः ईत् is the substitute of आन coming after आत्; as आसीनः (sitting). Here आसः is exhibited in the 5th case.

No. 48.—**अनेकाक्षिन् सर्वस्य** (1-1-55). A substitute consisting of many letters, (excluding the indicatory letters) or a uniliteral substitute distinguished by an indicatory *s̄*, takes the place of the whole of a primitive form. अतोभिस् ऐस्, जस्: शो: &c.

No. 49.—**स्यानिवदादेशोऽनलविधिः** (1-1-56). **आदेशः स्यानिवत्स्याच्च तु स्यान्वलाश्रयविधिः** । A substitute is the alter ego (i. e. inherits all the titles and liabilities of the primitive form whose place it occupies) of the Primitive Form, but not in *al vidhi*. **अलविधिः = अलाश्रयविधिः** (उत्तरपदलोपी समासः) The operation of a rule depending upon the letter of a Primitive Form. Considering the letter of a primitive form to be the cause of some operation; (सति तस्मिन्), in the presence of it, i. e. granting that the substitute of such a form is the alter ego of it; (यश्चालविधिः) the operation which ensues by means of a form exhibited in the 7th case, (यश्चालोविधिः), that enjoined, by a letter form in the 6th case (यश्चालः परस्य विधिः) that taking place in the room of a form following one in the 5th case, (यश्चालाविधिः) and that caused by the instrumentality of a form,——all these operations are called *al vidhi*. Thus to prevent the primitive form from exercising any influence in the operation of such rules, *sthānivat* status is denied.

Ex. (1) यजे: कः, दृष्टः; क दृष्ट इत्यत्र दृशिषेत्युत्वं प्राप्तं न भवति

(2) मोयोः चोर्वलोति. न भवति ।

(3) दोः पन्थाः हलुच्चाधिति लोपो न भवति

(4) व्युद्धारस्तेन, यत्वं प्राप्तं न भवति ॥ This is a Universal Maxim

No. 50.—अ चः परस्मिन् पूर्वविधौ. (1-157) परनिमित्तोऽजडिभः स्था-  
निवत्स्यात्, स्थानिभूतादृचः पूर्वत्वेन दृष्टस्य विधौ कर्तव्ये ॥ Let the substitute  
in the room of a primitive vowel, with its cause coming after, be  
regarded as sthāni, when some operation is to take effect on what  
occurs anterior to the Primitive Form :

Ex. कश्च + शिच् + अच् + तिप् = कश्च + शिच् + अच् + तिप् (अतो  
लोपः) Here the blank caused by *nich* (the blank is actually a substi-  
tute) is regarded sthāni, and thus prevents *viddhi* from taking place  
in the room of a of *k* by अत उपधायाः ॥

No. 51.—न पदान्तद्विवचन वर्यलोप स्वरसवर्णानुस्वारदीर्घजश्च विधिषु  
(1-158). In the operations enumerated here, the substituted form  
is not regarded sthāni.

(1) पदान्तविधिः । An operation relating to the final of a com-  
plete word. Ex. कौस्तः, (which two are there?) Before *tas* suffix the  
a of *as*, to be, is elided by अनसोरलोपः; now if the blank be sthāni,  
au of *kau* is apt to be changed to *au* by *echo*. Hence the prohibition.

(2) द्विवचन । Reduplication of a letter. Ex. दध्यच् or द्यद्यच्  
Here *i* is turned to *y* by *echo*. Considering *y* to be sthāni i. e. in  
effect *i*, the reduplication of *dh* by *anachi* is debarred. Hence—

(3) वर्यविधिः — यायावर ि (One who walks crookedly). The fre-  
quentative *yañ* suffix is added to root *ya* by नित्यम् कौटिल्ये गौतौ, hence  
यायायङ्. Again, *krit*-suffix *vāch* is attached. The a of *yañ* is  
elided by अतोलोपः; and then *y* by लोपोऽप्यत्रलि. Now if you treat the  
blank of a to be sthāni, the long a of *yāyā* becomes elided by अतोलो-  
पश्चि च । Hence—

(4) यलोपविधिः । Explained above.

(5) स्वरविधिः । In laying accents. चिकीर्ष + श्चुन् = चिकीर्ष + श्चुन्  
(अतोलोपः). Regarding the blank of a to be sthāni, we cannot accent  
*i* after *k* acutely before the *lit* (लित्) suffix श्चुन् । Hence—

(6) सवर्णः । In substituting homogeneous letters. कश्च + तस् =  
कश्च + तस् = कश्च + तस् (अनसोरलोपः) कश्च + तस् (नञ्चापदान्तस्य कलि)  
= कश्चतस् (अनुस्वारस्य ययिपरसवर्णः) । Because the elision is not sthāni.

(7) अनुस्वार — शिषान्ति । Here the a of *śām* is elided; considering  
the elision of it to be sthāni; *n* cannot be changed to Anusvāra.



१९) दीर्घविधिः । Substitution of a long vowel. प्रतिदिघन् + टा = प्रतिदिघन् आ ( अलोपो नः ) = प्रतिदीर्घा ( हलि च ), Here the lack of *sthāni* allows the lengthening of *i* of *d*.

( 9 ) जस् विधिः = असेधाम् ( अद् + सिध् + सिध् + ताम् ) = असेध + blank + ताम् ( भलो भनि ) = आसेध + धास् ( भ्रष्टस्यो ) = असेधाम् ( भलां जश् भयि ). The elision of *sih* is not *sthāni* for the purpose of changing the 1st *dh* into *d*.

( 10 ) चरविधिः - जघतुः ( Here *ad* to eat is changed to *ghas* by नियन्त्रयत्स्याम् ) = घस् घस् लिट् ( लिटि धातो ) = जघस् + अतुस् ( हनादि० + कृदोभ्रुः ) = जघस् + अतुस् ( गमहन जन० ) = जकस् अतुस् ( खरि च ) = जघतुः ( आदेश० ). ~~Here~~ too the elision of *a* is not *sthāni* for the sake of *chur* substitutes.

No. 52.—द्विवचनेतिच ( 1-1-59 ). This is explained in various ways.

( 1 ) द्विवचननिमित्तेचिवाजादेशः सद्विवचनकर्तव्ये स्थानिवद्भवति—The substitute in the room of a vowel on account of a following vowel, the cause of reduplication is *sthāni* in making the reduplication—*Padamanjari*.

( 2 ) द्विवचननिमित्तेचि परि अर्च आदेशो न स्याद् द्वित्वे कर्तव्ये ॥ when a vowel the cause of reduplication follows, a substitute shall not be used in the room of a preceding vowel, whilst the reduplication is yet to be made ( i. e. the substitution may take place after the reduplication is made ). *Siddhānta Kaumudī*.

No. 15.—आलोपोपधालोपशिलोपयत्प्रवायावादेशः प्रयोजनम् । रूपान्तिदेशश्चायं नियतकालः ॥ The elision of long *a*, of *ya* and of a penult, the substitution of *ya*, *ay*, *āy*, *ay*, *āy* are the object of the rule. This is the occasion on which the blank becomes a formal substitute, i. e. the blank is regarded as the primitive itself. Ex. पपतुः जघतुः, निन्य, निनाय &c.—*Kāśika*.

No. 53.—प्रत्ययलोपे प्रत्ययनक्षरम् ( 1-1-53 ). When a suffix is elided, it shall still continue to exercise its influence and the operations dependent upon it shall take place as if it were present.

No. 54.—न लुमताङ्गस्य ( 1-1-64 ). लुमताङ्गत्वेन लुप्ते त्विमित्तमङ्गकार्यं न स्यात् । The elision ( of an affix ) caused by the enunciation of a *luman*, i. e. *luk*, *shu*, *lup* exercises no influence on an Anga or inflective base.

Ex. कति जस् = कति लुक् ( यद्भ्यो लुक् ). The blank in place of *jus* & affix does not affect कति.

No. 55.—तस्मिन्निति निर्दिष्टे पूर्वस्य (1-1-67). सप्तमीनिर्देशेन दिधीयमानं कार्यं वर्णान्तरेणा व्यवहितस्य पूर्वस्य बोध्यम् ॥ The operation, to be performed by the exhibition of a term in the 7th case, is intended to affect what immediately precedes that term.

Ex. इकोऽयसि । The operation enjoined by *achi* exhibited in the 7th case applies to *ik* that immediately precedes. *Ik* is appellative, meaning what ends with *ik*.

No. 56.—तस्मादित्युत्तरस्य (1-1-68). पंचमीनिर्देशेन क्रियमाणं कार्यं वर्णान्तरेण । व्यवहितस्य परस्य बोध्यम् ॥ An operation directed by a term exhibited in the 5th case applies to what immediately follows it. (See No.....)

No. 57.—यथा संख्यमनुदेशः समानाम् (1-5-10). समसंख्येभ्यो विधीयथा संख्यं स्यात् ॥ When an equal number of substitutes are to be used in the room of an equal number of primitive forms, the substitution must take place *en regle*, but not *en masse*.

No. 58.—विप्रतिषेधे परं कार्यम् (1-4-2) तिरोधो विप्रतिषेधः—opposition. When two rules of equal force oppose each other, the last in the order of the *Ashtādhyāyī* prevails.

No. 59.—पूर्वपरनित्यान्तरङ्गापवादार्जानामुत्तरोत्तरं श्लेषः । Para, i. e. a posterior rule is more powerful than an anterior 'Purva' rule; a Nitya (invariable) rule is more powerful than a posterior; in this way each of the following is more powerful than the preceding.

No. 60.—असिद्धं बहिरङ्गमन्तङ्गम् । A Bahiraṅga rule is regarded inefficient (i. e. one that does not take effect) so far as an Antaraṅga rule is concerned. बह्वपेक्षं बहिरङ्गं कार्यम् अल्पापेक्षमन्तरङ्गम् । An operation which expects i. e. depends upon many causes is called Bahiraṅga, while an operation which needs few causes is Antaraṅga.

### CHAPTER III.

#### CONJUNCTION OF LETTERS.

सन्धीयते, इति सन्धिः, किं प्रत्ययः । Sandhi, as the derivation indicates is formed from the root *dhā* 'to join' to which the prefix *sam* and the affix *ki* are attached. It means 'to be joined together' or more properly the 'euphonic junction of final and initial letters in grammar'. It is worth noticing that "every sentence in Sanskrit is regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denotes the end of a sentence, commonly called a *virāma* or *Stop*. This Sandhi or euphonic coalition is

applied both to the final and initial letters of separate padas, or finished words in a sentence, and to the final letters of Dhátus or roots and Pratipádikas or Nominal bases when combined with terminations, and affixes to form such words." There are four kinds of Sandhi (1) Ach Sandhi, the coalition of vowels, (2) Hal Sandhi, the conjunction of consonants, (3) Visarga Sandhi, the change of Visarga to *s* or *sh*; (4) Sadi Sandhi, the change of *s* to *ru*.

In this chapter, as in the subsequent ones, practical rules applying to particular examples are presented to the readers. These rules, require for the elucidation of their sense the help of Sanjñā and Paribhāṣā rules given above.

No. 61.—इको यणचि (6-1-77). अकः स्याने यण् स्यादचि संहितायां विषये । Let there be *yaṇ* in place of *ik*, when *ach* follows immediately (see No's 55, 12, 45, 43); सुधो + उपास्यः (God as worshipped by the sages). The present rule consists of 3 Bīṭyāhāras. *Ach*, the cause of the change is in the 7th case; *ik*, the subject of the change is in the 6th case; and *yaṇ*, the collection of substitutes, is in the 1st case. Now, the cause of the change is exhibited in the 7th case, hence by No. 55, the change affects what closely precedes the cause, i. e. *ik*. By No. 12, a word ending in *ik*, (i. e., *i*, *u*, *ri*, *lri*) but not *ik* only is to give way to the substitutes denoted by *yaṇ*. Hence *sudhi* is the recipient of the changes. Hence by No. 42, *yaṇ* comes in the room of the whole word *sudhi*. To remove this absurdity No. 45, directs that the final letter of a word ending with a form exhibited in the 6th case is affected by a change. Hence *yaṇ* takes the place of the final of *sudhi*. Now it is not known which of the 4 letters is to be substituted. In this dilemma, No. 43, gives the *hac* to use a letter bearing the closest resemblance to a primitive form in question. Hence *y* being a palatal as *z* is the likeliest substitute. Thus: सुधय् + उपास्य । Now this form gives occasion for the operation of the next rule.

No. 62.—अनचि च (8-4-47). अचः परस्य यरोद्धेवास्तो न त्वचि ॥ *Yar* occurring after *ach* is optionally doubled, but not when a vowel follows. *Yar* denotes all the consonants except *ha*. Hence we have सुधय्य् + उपास्य । This rouses to action the next rule.

No. 63.—भलं जश् भशि (8-4-53). Of *jhal* there is *jaś*, when *jhaś* follows. Hence the 1st *dh* is changed to *d*, dental (43). Hence we have सुदय्य् + उपास्य । Again the form सुदय्य् being a pada (28) the next rule applies.

\*No. 64h.—हलोयमां यमि लोपः ( 8-4-64 ). There is optionally the elision of *yam* after *hal*, when *yam* follows.

Hence आदित्यो देवतास्य ( *Āditya* is the god of this ) is preferable to आदित्यो, &c.

\*No. 65.—एचोयवायावः ( 6-1-78 ). एचः क्रमादय् अच्-आय् आच् एते स्वरचि ॥ *ay*, *av*, *dy*, *dv* are in due order used in place of the letters of *ech*, when *ach* follows. ( See No. 57 ).

Ex. हरे + ए = हरये, ( to Hari ). विष्णो + ए = विष्णवे ( to Vishnu ).  
नेश्वकः = नायकः ( a leader ); पेश्वकः = पावकः ( fire ).

No. 65a.—वान्तोयिप्रत्यये ( 6-1-79 ). यकारादौ प्रत्यये परे ओदौतोराच् आच् एतौस्तः ॥ *Av* and *dv* are duly substituted for *o* and *au*, when an affix with the initial *y*, follows.

Ex. गोयम् = गव्यम् ( belonging to a cow ). नौयम् = नाव्यम् ( navigable ). ब्राह्मव्यः ( Kausika Rishi ).

No. 65b.—गोयुते कन्दस्युपसंख्युर्नम् अथपरिमाणो च । In the Vedas or in measuring distance, *av* is the substitute of *go* ( a cow ) before the suffix युति.

Ex. गव्युतिः ( a pasture, a league ). आनोमिआवरुणाद्यतेर्गव्युतिमुक्तम्.

No. 65c.—धातोस्तचिमित्तस्येव ( 6-1-80 ). When *ech* is the substitute of a verbal root on account of a suffix beginning with *y*, the *ech* is changed to *vant*, *i*, *e*, *av*, *dv*, by reason of the same.

Ex. लव्यम् ( to be reaped ); अक्षय्य लाव्यम् ( surely to be reaped ).

\*No. 65d.—क्षय्यजयौभक्त्यार्थे ( 6-1-81 ). The *ekār* of the roots, क्षि to perish, and जि to conquer is irregularly changed to अय्, when the verbal suffix यत् implying practicability closely follows.

Ex. क्षय्यम् ( perishable ). जय्यम् ( conquerable ). But क्षेयं पापम् ( destructible sin ). जेयम् मनः ( controllable mind ). Here fitness is expressed.

No. 65e.—क्रयस्तदर्थे ( 6-1-82 ). The final letter of *kri* ( to buy or sell ) in the form *kre* is changed to *ay* before the suffix *yat* to express ' goods exposed for sale.' क्रय्यम् ( goods ). But जेयम् means ' fit to be bought ' ; as ज्ञेयं नोधान्यं न चास्ति क्रय्यम् ( we have to buy rice, but there is none of it on sale ).

No. 66.—एकः पूर्वपरयोः ( 6-1-84 ). Use a single substitute for the foregoing and the following forms in the rules that come after this. This is a heading-rule.

No. 66a.—आद्यगुणः (6-1-87). अवशादचिपरं पूर्वपरयोरेको गुणोदेव स्यात् । *Ach* following the letter *a*; *guna* is singly substituted for both. (See No. 19).

Ex. उप + इन्द्रः = उपेन्द्रः (Krishna) गङ्गा + उदकम् = गङ्गाउदकम् (the water of the Ganges). कृष्ण + अक्षिः (the prosperity of Krishna) = कृष्णाक्षिः (No. 44. = *guna* in the room of *r* is followed by *r* and since *r* denotes itself and *l*. (No. 4), hence *guna* in place of *tri* is followed by *l*). तवल्कारः = तवल्कारः (thy letter *tri*).

No. 67.—लोपः शाकल्यस्य (8-3-39). अवर्णपूर्वयोः पदान्तयोर्धवयोर्वा लोपोऽग्रपरे ॥ According to Śākalya, *y* and *v*, preceded by *a* or *ā* at the end of a pada are optionally elided, when *as* follows.

Hence, हरे + इह = हरयिह (65) = हर इह (67). (O Hari, here) विष्णो + इह = विष्णविह or विष्ण इह. Now the form *Hara iha* gives occasion for the operation of 66a; but the next rule forbids this course.

No. 68.—पूर्वत्रासिद्धम् (8-2-1). सपादसप्ताध्यायी प्रतिनिषाद्यसिद्धा त्रिपाद्यामपि पूर्वेऽतिपरं शास्त्रमसिद्धम् ॥ As against the 1st seven Lectures with the 1st Chapter of the 8th, the last three Chapters of the 8th Lecture are invalid (i. e. a rule in the last three Chapters is regarded as not to have taken effect, so far as any rule in *Sapāda Saptādhyāyī* is concerned), likewise a rule in the last three Chapters is invalid as against any preceding rule in the same.

Now the form *हर इह* is based on Rule 67 which is regarded as not to have taken effect, so far as Rule 66a is concerned. Hence, no *guna* can be used in *Hara iha*.

No. 69.—वृद्धिरेचि (6-1-88). आदेचि परेवृद्धिरेकादेशः स्यात् । *Vridhi* is the single substitute, when *ech* follows *a*. गुणापवादः । A contradiction of No. 66a.

Ex. कृष्ण + एकत्वम् = कृष्णैकत्वम् (oneness with Krishna). गङ्गा + ओचः = गङ्गाओचः (the torrent of the Ganges). देव + ऐश्वर्यम् = देवैश्वर्यम् (the divinity of a god). कृष्ण + आत्कण्डम् = कृष्णात्कण्डम् (a longing after Krishna).

No. 69a.—स्येधत्तु (6-1-89). *Vridhi*; when the verbs *eti* and *edhati* follow *a* and when the substitute *uḥ* follows it.

पुरस्तादपवादोऽनन्तरान् विधीन्वाधन्तेनोत्तरान् । An *Apavāda* Rule (i. e. a contradictory rule of the nature of an exception) debars an

intermediate general rule by virtue of priority, but not one that comes after the general rule. Hence this *Vriddhi* debars एङि पररूपम् but not. आमाहोश्च.

Ex. उप + इति = उपैति (he approaches). उप + एधते = उपैधते (is increases). प्रष्ट + ऊहः = प्रष्टोहः (to stutters). The *v* of *prah* to carry in the form *vāh* (वहश्चयिषः) is changed to *ūh* before the case affix *śas*. अजायोः किम् (why beginning with *ech*, as *edhate* &c. do?) Witness उप + इतः = उपेतः (approached); मा भवान् प्रेदिधत् (let not your honor increase).

(1) अक्षादृहिण्यामुपसंख्यानम् अक्षौहिणीसेना (an army)

(2) प्राद्वृद्धिद्वयेष्वु । *Vriddhi*, where *ūh*, *ūdh* &c. follow *prā*.

Ex. प्र + ऊहः = प्रोहः (skilful; a good argument). प्रैठिः (pride). प्रेषः = sending, desiring, looking. प्रेष्यः (servant, &c). इष गती दिवादिः (*ish* to go *divādi*). इष इच्छयां तुवादिः (*ish* to desire, *tudādi*) and इष आभीक्ष्ये क्वादि (*ish* to look to, *kryādi*). All these assume the forms एषः एष्यः by the addition of *ghaṇ* and *nyat* suffixes, the former of which denotes a completed state, and the latter, the object.

(3) ऋते च तृतीया समासे । Also when *rite* follows an Instrumental case in a compound. सुखेन + ऋतः = सुखार्तः (affected by joy). But परमर्तः because *parama* is not in the Instrumental case.

(4) प्रवत्सतर कम्बलवसनार्ण दशानामर्णे । *Vriddhi*. अणशब्देदुर्गममौ ऋते च । The word *ṛin* means, a castle, land, and water. प्र + ऋणम् = प्रार्णम् (principal debt) वत्सतरार्णम् (debt of a steer). कम्बलार्णम् (debt of a blanket). अणार्णम् (debt contracted to pay a debt). दशार्णः, दशार्णः (a country; a river).

No. 70.—उपसर्गादृति धातो (6-1-91). अवर्णान्तादुपसर्गादृकारादो धातो परे वृद्धिरेकादेशः स्यात् । When a verb beginning with *ṛi* follows an Up-sarga ending in *a*, *Vriddhi* is the single substitute.

Ex. प्र + अर्च्छति = प्रार्च्छति (he goes on rapidly). उपार्च्छति (he goes up to).

No. 70 a.—अन्तादिवच्च (6-1-85). योऽयमेकादेशः सपूर्वस्यान्तवत् परस्यादिवत्स्यात् । This single substitute (see No. 66) is like the final of the 1st and like the initial of the 2nd. Hence *r* in *upārçhñati* being considered as final of *upa*, it is liable to be changed to *Visarga* by No. 109 *infra*; but it is otherwise ordered. अन्तवद्भावेन पदान्तरेणैव न विसर्गः । The *r* which partakes of the nature of the final and the initial both, should not be changed to *Visarga*. These rules are here applied by

*Siddhāntakaumudī*. To me they seem quite unnecessary and far-fetched; because *upa* can by no means be called a *pada*, hence there is not *padanta* relation discernible for applying these rules on this occasion.

No. 70b.—*वा* सुप्यापिचले; (6-1-92) and *Vridhhi* is optionally used, when a Nominal verb beginning with *ri* comes after an *Upsarga* ending in *a*. *प्राश्नंभीयति, प्रश्नंभीयति* (he acts like a Rishi).

No. 71.—*एङि पररूपम्* (6-1-94). *आहुपसर्गादेहादेर्घात्ता परेपररूपमेकादेशः स्यात्*. A verb beginning with *en* following an *Upsarga* ending in *a*, the form of the latter vowel is the single substitute for both. *प्र + एजते = प्रेजते* (he trembles). *उप + ओषति = उपोषति* (he sprinkles).

No. 71c.—*शकन्वादिषु पररूपं वाच्यम्*; तच्च टेः ॥ In *Sukandhu*, &c., the form of the following vowel is singly substituted in place of the *ti* of the preceding word. (See No. 20).

*शक + अन्धुः = शकन्धुः* (a vegetable). *कर्कन्धुः* (the Jujube). *लङ्घिलीया* (the handle of a plough). *मार्तण्डः* (the sun). *आकृतिगणोऽयम्*. A list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.

No. 72.—*ओमाहोश्च* (6-1-95). The following vowel is singly substituted, when *om* (a mystic name of God) or *ān* follows the letter *a*. *शिवाय + ओम् नमः = शिवाये नमः* (salutation to Śiva). *शिव आदिति = शिव + एति* (guna) = *शिवेति* (Oh Śiva, come).

No. 73.—*अकः सवर्णे दीर्घः* (6-1-101). When a homogeneous vowel follows *ak*, the long homogeneous vowel is the single substitute. *दैत्य + अरिः = दैत्यारिः* (a foe of the demons). *श्री + ईशः = श्रीशः* (the Lord of Śrī, Viṣṇu). *विष्णु + उदय = विष्णूदय* (the rise of Viṣṇu); *होतृ + लकारः = होतृलकारः* (the letter *lri* of the officiating priest). The author of the *Manoramā* proposes to word the *Sūtra*, thus—*आकोक्तिदीर्घः* "when *ak* follows *ak* in due order, &c."

Var. I.—*अति सवर्णे ऋवा*. When the short *ri* follows short *ri*, short *ri* is optionally used for both. *होतृलकारः* or *होतृलकारः*.

Var. II.—*अति सवर्णे लवा*. When short *lri* follows short *ri*, short *lri* is optionally the single substitute. *होतृ लकारः* or *होतृलकारः*.

No. 74.—*एङः पदान्तादति* (6-1-109). *पदान्तादेहादेर्घात्ता परे पूर्वपररूपमेकादेशः स्यात्*. Short *a* coming after the final *en* of a finished word, *en* is singly substituted for both. *हरे + अय = हरेय* (O Hari, go away). *विष्णो + अय = विष्णोय*.

No. 74a.—सर्वत्र विभाषा गोः (6-1-122). लोके वेदे चैहन्तस्य गोरति वा प्रकृतिभावः पठान्ते । In secular and sacred writing, in both; the original form of *go*, when it is a pada ending in *eh*, is retained, but optionally before the short *a*. गो + अम् = गोऽयम् (a herd of cows) No. 74, or गो अयम् एहन्तस्य किम् 'why ending in *eh*?' Witness चित्रगु + अयम् = चित्रगवम् (*yan*, because the word ends in short *u* by reason of being neuter in the compound). पठान्ते किम् 'why, when it is a pada, &c.' Witness गो + औः = गोरः (ablative form; because here *go* is a crude form). अन्ये गोश्वेभ्यः पृथगो गोश्वाः 'other than cattle and horses.'

No. 74b.—अवह स्फोटायनस्य (6-1-123). According to *Sphoṭāyana*, *avañ* is the substitute of *go*, being a pada in its original form, when a vowel follows. The substitute is optional. गवायम् (a herd of cows) *Avañ* by No. 46 is used in place of the final of a word. (Long *a* by No. 43). गवोदनम् (echo.) गवौदनम् (*vrid.*) = fodder for cattle.

व्यवस्थितविभाषया गवाक्षः । (By grammatical attraction, i. e. an optional operation is sometimes extended to some appropriate example). गो + अक्षः = गवाक्षः (bull's-eye).

No. 74c.—इन्द्रे च (6-1-124). गोरवह स्यादिन्द्रे । Invariably the same before *Indra*. गवेन्द्रः (Krishna, Lord of cows).

अथ प्रकृति भावः । Now, Original Forms are directed to be retained.

No. 75.—सुतप्रगृह्या अक्षि नित्यम् (6-1-125). Prolated (No. 5) and Excepted (Nos. 29—36) vowels invariably remain constant, i. e. unchanged.

एहि कृष्ण ३ अत्र गोरश्चरति (come Krishna !!! the cow is grazing here). हरि एतौ 'these two Haris.'

No. 76.—इकोऽसवर्णो शाकल्यस्य ह्रस्वश्च (6-1-127). The final *ik* of a pada is optionally retained and shortened, when a heterogeneous vowel follows.—*Śākalya*.

चक्रो + अत्र = चक्रिअत्र or चक्रयत्र (Chakri, i. e. the discus-armed Vishnu here). Here by force of option, *yan* too has taken place.

— पठान्ता इति किम् (why the final, &c.?) Witness गौर्यौ (the two goddesses *Gaurī*). Here the option does not apply; because *Gaurī* is a crude form before the dual case affix *au* (औ).



No. 77.—अत्यकः (6-1-128). *At* is in the same way dealt with when short *ri* follows. ब्रह्म + ऋषिः = ब्रह्मऋषिः = ब्रह्मर्षिः (a Brāhman sage). *Ar* Guṇa is optionally used here; (See Nos. 66 a; 44). Cp. महर्षिः, देवर्षिः. But आ + अचक्षुः becomes आचक्षुः (he was going). *Vriddhi* is used, because the prefix *ā* is not a *prāṇa*. The vowel remains constant even in a compound; as सप्त ऋषीणाम्, सप्तर्षीणाम् (of the 7. Rishis).

No. 78.—वाक्यस्य टेः मृत उदात्तः (8-2-82). This is a heading rule. The *it* or the final syllable of a sentence is prolated, and acutely accented in the following.

No. 78 a.—प्रत्यभिवादेष्टुट् (8-2-83). In returning the salutation of one who is not a *śūdra*. देवदत्ताहम्—भो आयुष्मन्नेति देवदत्तः। (O, long live thou, Devadatta!!!). स्त्रियां न। But not in greeting back a female. भो आयुष्मती भवन्मार्गि (be thou of long life, O Gārgi!). भो राजन्य विशन्वेति वाच्यम्. The word *bho*, (O), the name of a royal personage, the name of a *vaś* (an agriculturist), all these are subject to the above changes, but by option. आयुष्मानेति भोः (O, be thou long-lived!!!) आयुष्मानेधीन्द्रवर्मन् (Indravarmān, be thou of long life).

N. B.—The vowel is prolated, only when one's name or family name is used at the end of a sentence in greeting back.

No. 78 b.—दूराद्धूते च (8-2-84). In calling to a person from a distance. सक्तुन् पिबदेवदत्तः (O Devādatta, drink *saktū*).

No. 78 c.—हे हे प्रयाते हेहयोः (8-2-85). *Hai* and *he* when used in calling are likewise prolated हेः राम, राम हेः (Rāma, Ho!!!).

No. 78 d.—गुरोरवृत्तोऽनन्यस्यप्ये केकस्य प्रावाम् (8-2-86). All the long vowels of a sentence used in calling save *ri* are optionally and one by one prolated in the opinion of the eastern grammarians. देवदत्तः, देवदत्तः, देवदत्तः. Why अवृत्तः? Because, कणाः. Here the *ri* is not prolated.

No. 79.—अमृतवदुपस्थिते (6-1-129). A prolated vowel becomes unprolated before the non-vedic *it*. Hence coalition takes place. सुज्ञोक्त इति, सुज्ञोक्तेति (Guṇa).

No. 80.—ईचाक्रवर्मणस्य (6-1-130). The prolated *i* (according to Chākravarmaṇa), becomes unprolated before a vowel. The expression, "according to Chākravarmaṇa" denotes optionality. चिनुही इति or चिनुहीति (73). "Construct an altar,—do this."

इति हेतुप्रकरणं प्रकाशादि समाप्तिषु—*Amarkośh* The word *iti* denotes (1) a logical reason, (2) kind or detail, (3) celebrity, (4) quotation, end or *etcetra*.

रामो हन्तीति रावणः पलायते (Rāma attacks and Rāvana flees).  
इति पाणिनिः The word Pāṇini is celebrated in the world. इत्युक्त्वा  
(having said so).

No. 81.—मय उजो वो वा (8-3-33). *V* is optionally the substitute of *u* coming after *may* and before *ch*.

किमु उक्तम् or किमुक्तम् (what did you say?).

No. 82.—अणो अण्वस्यानुनासिकः (8-4-57). A nasal vowel is optionally the substitute of the variable *an*, when a pause follows.

Hence दधि or दधिँ (curd).

No. 83.—अव्यक्तानुकरणस्यात इतो (6-1-98). When *iti* follows an imitative sound ending with *at*, the latter vowel is singly substituted.

पटत् + इति = पटिति (the sound *pat*—&c.). Here the following *i* is singly used for the *ti* of the preceding word and itself. एकाचो न ॥ यदिति । But not in the case of a monosyllabic sound.

No. 83 a.—तस्य परमासेदितम् (8-1-2). The 2nd of a reduplicated sound is called *āmredita*.

No. 84.—नासेदितस्यान्त्यस्य तु वा (6-1-99). The Rule 83 does not apply to an *āmredita*; but the latter form is optionally substituted both for itself and the final *ta* of the preceding word. पटत् पटत् इति पटत् पटेति or पटत्पटादिति (No. 87).

## CHAPTER. IV.

### HAL SANDHI OR THE CONJUNCTION OF CONSONANTS.

No. 85.—स्तोः ऋचुना ऋचुः (8-4-40). सकारतवर्गयोः शकारचवर्गाभ्यां योगे शकारचवर्गौ स्तः । Of *śakār* and *ṛu* (i. e. *ta tha*, &c.) coming in contact with *śakāra* and *chu* (i. e. *cha, chha*, &c.) there are *śakāra* and *chu*. In other words *s* is changed to *ś* and *tu* to *chu*.

रामस् + शेते = रामश्चेते 'Rāma sleeps' रामस् + चिनेति = रामश्चिनेति 'Rāma gathers.' सत् + चित् = सच्चित् 'Pure intelligence.' शार्ङ्गिन् + जय = शार्ङ्गिज्जय 'Vishnu, be thou victorious.'

No. 85 a.—ज्ञात् (8-4-44). ज्ञात् परस्योक्तं न । What is said, does not apply, when a dental comes after *śakāra*. विग्रनः = विग्रनः (lustre). ग्रनः (a question).

No. 86.—ष्टुना ष्टुः (8-4-41). स्तोः ष्टुना योगे ष्टुः । Of *s* and *tu*, there are *ś* and *ṭu* when they come in contact with *ś* and *tu*.

after 'when' रामस् + षष्ठः = रामषष्ठः 'Rāma, the 6th.' रामस् + टिकिते = 'Rāma goes.' पेषुता = पेष्टा 'a grinder.' तद् + टोका = तट्टीका 'comment on that.' चक्रिन् + टोकासे = चक्रिण्टोकासे 'O Vishnu, at.'

86a.—न पदान्ताद्व्ययम् (8-4-12). But not when *tu* being *pada*, precedes, *nām* being excepted.

पद सन्तः 'six good.' षड्भते = षड्भते (92). पदान्तात् किम् 'why' इति = ईदृष्टे 'he praises.' Here the change takes place. टोः *tu*? सुपिष्टमम् 'best butter.' Because *sh* does not come exception.

86b.—अनामवतिनगरीयामिति वाच्यम् । The cerebral change is *nam*, *navati* and *nagari*. षड्नाम = षण्णाम् 'of six.' षण्णवतिः *ṣaṇṇavati*: six cities (d-n; No. 88.).

86c.—तैः चि (8-4-93). No cerebral change, when *sh* follows 'being the sixth.'

87.—भलां जयोऽन्ते (8-2-39). पदान्ते भलां जशः स्युः ? At the *pada*, ... is changed to *jaś*. वीर्यशः (वाक्शः) 'Lord of

of the ... 88.—यः पदान्तस्य । Of an a *pada*, there is optionally a nasal when a nasal follows

No. सुतरां or एतन्मुरारिः 'that Vishnu.' प्रत्यये भाषायां नित्यम् ।  
Nos. before a nasal suffix in secular language. तत् + मात्रम् = 'merely that.' चित् + मूयम् = चिन्मयम् 'intellectual.'

89.—तैर्लि (8-4-60). परसवर्णः । When *l* follows *tu*, a letter with *l* is used for *tu*. (See No. 10).

Final तत् + लयः = तत्लयः 'its destruction.' विद्वान् + लिखति = विद्वान् लिखति 'a learned man writes.'

90.—उठः स्यास्तम्भोः पूर्वस्य (8-4-61). When *sthā* and *stambha* (94) ... a letter homogeneous with the prior (i. e. *d*) is used have *stambha*. (See Nos. 56, 47).

Hence द्वितीयाः । Hence *tha* is used for *a*, उद्घट्टयानम्.

11.—भरि भरि मरि ... 65 ... after *ka* and ... Hence उद्घट्टयानम्.

12.—वरि च ... 66 ... वरि परं भलां वरः स्युः । ... *char* of ... Hence उद्घट्टयानम् 'unfixing' like-

with उत्तिष्ठन् 'upholding.' *N. B.*—It should be remembered that as laid down by No. 68, 'खरिच' does not recognise the existence of No 91, nor that of No. 90. Hence, it operates 1st; then No. 90 and lastly No. 91. The next thing worth noting is that the optional form of the word is उत्थयानम् where the 1st *th* can not be altered to *t* by 'खरिच' which does not admit its existence. उत्थाता 'an up-riser'; उत्थातुम् 'to rise up.' उत्थातव्यम् 'let one rise up.'

No. 93.—अयो ह्यन्यतरस्याम् (8-4-62). अयः परस्य ह्यस्य वा पूर्वसवर्णः । *H* coming after *jhay* is changed optionally to what is homogeneous with the prior.

(हकारिण्यं चतुर्थ्याः). वाग् + हरिः = वाग्हरिः 'a lion in discourse' or वाग्हरिः । वाग्हरसति 'Sarasvati, the goddess of speech, laughs' = वाग्हरसति ॥ श्वलिङ् हसति or ठसति 'the dog-licker laughs.'

No. 94.—अश्चोऽटि (8-4-63). अयः परस्य शस्य ङो चाटि. In the room of *ś* coming after *jhay*, there is optionally *chh*, when *at* follows

तद्दशिवः optionally becomes तद्धिवः then by Nos. 85 and 92, becomes तच्छिवः । The other form is तच्चशिवः (85—92). क्त्वममीति वाच्यम् । Not only *at*, but also *am* coming after causes the change तच्छोकेन 'by that couplet' where the *t* after *ś* is of *am* group.

No. 95.—मोऽनुस्वारः (8-3-26). आन्तस्य पदस्यानुस्वारो हलि । Anusvāra is the substitute of (the final *m* of) a pada ending with *m* before a consonant. (अलोऽन्त्यस्य). हरिर्वन्दे = हरिं वन्दे 'I salute Hari.'

No. 96.—नञ्चापदान्तस्य झलि (8-3-24). नस्य मस्य चापदान्तस्य झल्यनुस्वारः स्यात् । The *n* and *m*, being not final in a pada are changed to Anusvāra when *jhal* follows.

यशान् सि = यशांसि 'glories.' आक्रंस्यते 'he will subdue.'

No. 97.—अनुस्वारस्य ययि परसवर्णः (8-4-58). When *yay* follows, change Anusvāra to a letter homogeneous with *yay*.

शान्तः = शान्तः 'quiet.' कुण्ठितः 'blunted.' गुम्फितः 'strung together.'

No. 98.—वा पदान्तस्य (8-4-59). But the change is optional in the case of Anusvāra final in a pada. Hence त्वं करोषि or त्वङ्करोषि 'thou doest.'

No. 99.—मो राज्ञि समः क्वो (8-3-25). The *m* of *sam* is changed to *m* only, when *raj* ending in the affix *kvip* follows: सचाद् 'a great king.' But संयत् 'cheeking' किंराद् 'a little king'

No. 99 a.—हे मपरे वा (8-3-26) When *h* followed by *hi* comes after *m*, let *m* be optionally changed to *n*. किम् हनयति or किं हनयति 'what does he cause to shake?'

यवनपरे यवला वा । *M* is optionally changed to *y*, *v*, *l*, when *y*, *v*, *l*, come after *h*, the succeeding letter. किं यं ह्यः 'what about yesterday?' किं ह्यः । किं ह्यलयति or किं ह्यनयति 'what does he cause to shake?' किं ह्यलदयति 'what gladdens?' • this is the sign of nasality.

No. 100.—नपरे नः (8-3-27). The preceding *m* is optionally changed to *n*, when *h* followed by the letter *n*, comes after.

किम् हुते किं हुते (95) or किन् हुते 'what withholds?'

No. 101.—इयोः कुक् टुक् शरि (8-3-28). *Kuk* and *tuk* are optionally the augments of *h* and *ṣ*, when *śar* follows. (See Nos. 57, 39).

प्राङ् षष्ठः or प्र षष्ठः (first, sixth). सुगण षष्ठः or सुगणदं षष्ठः (the 6th good reckoner). चयोद्वितीयाः शरिषोष्कर सादेरिति वाच्यम् । According to *Paushkarsādi* Grammarian, the 2nd letters are used in place of *chay*. Hence प्राङ् षष्ठः, सुगणदं षष्ठः ।

No. 102.—हसि धुट् (8-3-29). *Dhut* is optionally the augment of the dental *s* coming after the cerebral *ḍ*.

वड् सन्तः = वट्सन्तः or वड्ध् सन्तः which becomes वट्सन्तः by No. 92. The *ṭ* of *dhut* is elided by Nos. 2 and 2a, and *ṣ* by Nos. 4 and 2a.

No. 103.—नश्च (8-3-30). It is likewise the optional augment of *s* coming after *n*. सन् सः or सन् सः (he being).

No. 104.—शितुक् (8-3-31). *Tuk* is optionally the augment of *n* final in a pada, when *ś* follows.

सन् शम्भुः = सञ् शम्भुः (85). (With *tuk*). सन्तश्शम्भुः = सन्तश्शम्भुः (94) = सञ् शम्भुः (85) When the palatal *ś* is not changed to *chha*, we have सञ् शम्भुः (85) and when *ch* is elided by 91, we have सञ् शम्भुः । Hence there are 2 forms.

No. 105.—हमे ह्रस्वादि हिमुण नित्यम् (8-3-32). *Namut* is invariably the augment of the vowel that follows a pada ending with *ham*, preceded by a short vowel. प्रत्यक् + आत्मा = प्रत्यक्कात्मा (soul evidently existent). सुगण + ईशः = सुगणीशः (Lord of good reckoners). सन् + अद्यतः = सद्यद्यतः (the existing Vishnu).

No. 106.—सम् + सुटि ( 8-3-5 ). समोऽः सुटि । *Ru* is the substitute of *sam* ( a particle ), when *sut* augment follows.

Ex. सम् + सुट् + कर्ता = सर् + सुट् + कर्ता । By No. 45 *m* is changed to *ru* of which the *u* is elided by No. 4 and 2a. Hence सर् + कर्ता । The *t* and *u* are likewise elided by ( 2, 2a and 4 ).

No. 107.—अनुनासिकः पूर्वस्य तु वा ( 8-3-2 ). Here where *ru* is substituted, the nasal form is optionally the substitute of what precedes *ru*. Hence सर् in 106 becomes सर्.

No. 108.—अनुनासिकात्परोऽनुस्वारः ( 8-3-2 ). When the nasal form is not used ( by reason of the optionality of the case ) *Anusvāra* is the augment after what precedes *ru*. Hence we have सर् again.

No. 109.—खरघसानयोर्विसर्जनीयः ( 8-3-15 ). *Visarga* is the substitute of *r* final in a pada, when *khar* follows, or a pause. Hence, *r* in the above example is changed to silent *h*. Again, this *Visarga* is apt to be changed to *s* by 120, or to be retained as *Visarga* by 122. To settle these differences, *Vartikakāra* says सम्यङ्मानां सो वत्त्वः । *S* is the invariable substitute of *sam*, *pum* and *kān* ( i. e. of *Visarga* by 120 ). Thus संस्कृता, संस्कृता, 'one who completes.' This word assumes 108 different forms by the application of other rules.

No. 110.—एम् + खयस् परे ( 8-3-6 ). *Ru* is the substitute of *pum*, when *khar* followed by *am* comes after it.

पुंसकोकिलः, पुंसकोकिलः 'a male cuckoo'. पुंसुत्र or पुंसुत्र 'a male child.'

No. 111.—नश्चक्ष्यप्रशान् ( 8-3-7 ) अम् परे ह्रवि नान्तस्य षट्स्य रुः । *Ru* is the substitute of a pada ending in *n*; but not of *praśān*, when *chhav* coming before *am*, follows it. By Maxim. 45, *ru* takes the place of the final *n*.

शार्ङ्गिर्नृश्रिन्धि = शार्ङ्गिर्नृश्रिन्धि or शार्ङ्गिर्नृश्रिन्धि 'O Vishnu, cut.' Here, 1st *n* is changed to *ru*; then the *r* to *Visarga* by 109; then *Visarga* to *s* by 120; and finally *s* to *ś* palatal by 85. In the transition from *n* to *ru*, the vowel preceding *n* was modified into a nasal, or was augmented by *Anusvāra*. श्रिन्धि + नृश्रिन्धि = श्रिन्धिनृश्रिन्धि, श्रिन्धिनृश्रिन्धि 'O disarmed! preserve.' Why 'not of *praśān*?' Witness प्रशान् तनोति, the quiet man extends. Why "of a pada?" Witness हन्ति 'he kills.' Here *han* is not a pada.

No. 112.—नृनपे (8-3-10). नृनित्यस्य रुपापे । Of *nrin*, there is optionally the substitute *ru*, when the letter *p* follows. Hence, नृं र पाहि or नृं र पाहि । Again, the next rule applies.

No. 113.—कुञ्चोः कञ्च (8-3-37). *Jihvámūliya* and *Upadhmaniya* are optionally the substitutes of *Visarga* coming before *ke* or *pu* class. The word *cha* denotes the optionality of *Visarga*. The *ru* of 112 is changed to *Visarga* by 109; and the *Visarga* is again exhibited in the form of *Jihvámūliya* and *Upadhmaniya*, or retains its own form. Thus, नृं < पाहि, नृं < पाहि, नृं: पाहि, नृं: पाहि नृन पाहि (preserve thou men). क < करोति, क: करोति 'who does.' This rule is the contradiction of विसर्जनीयस्य सः, but not of शर्पेष्टनीयः । येन नात्मापे यो विधिः अभ्यते स तस्य स्वाधको भवति । A contradictory rule begun in the face of the operation of another rule, debars that rule, but not that which follows the contradicted.

No. 114.—कानामेडिते (8-3-32). The *n* of *kān* is changed to *ru* before the *āmredita* of it. (See 83.)

Hence, कान् कान् = कौत्सान् or कौत्साह् (सम्पुका०) (to whom, to whom)?

No. 115.—कस्काटिषु च (8-3-48). But the *Visarga* of *kaskādē*, set is changed to the cerebral *gh*, when *u* precedes, and to the dental, when it does not. This is an *Apavāda* of No. 113. कस्कः 'who, who?' कौत्स्कृतः 'wherefore, where.' सर्पिष्कुण्डिका 'a pitcher for *ghee*' धनुष्कपालम् (the cranium-like part of a bow or the bow and skull of *Śiva*). आकृति गणोऽयम्.

No. 116.—संहितायाम् (6-1-72). 'हे च (6-1-73). 'ह्रस्वस्य हे परे तु गमः स्यात् संहितायाम्' । *Tuk* is the augment of a short vowel, when *chha* follows it. (See No. 39).

शिवछाया = शिवच्छाया (the shadow of *Śiva*) apply Nos. 87, 85, 92. स्वच्छाया (one's own shadow).

No. 117.—आहमाङ्गोश्च (6-1-74). *Tuk* is also the augment of *ān* and *mān* coming before *chha*. आच्छादयति 'he covers.' माच्छदत् 'may he not cut.'

No. 118.—दीर्घात् (6-1-75). *Tuk*, the augment of a long vowel too before *chha*. वेच्छियते 'it is cut again and again.'

No. 119.—पदान्ताद् वा (6-1-76). *Tuk* is optionally the augment of a long vowel being 'last in a pada, when *chha* follows. लक्ष्मीच्छाया 'the shadow of fortune'; लक्ष्मीछाया.

## CHAPTER V.

## VISARGA SANDHI OR THE CHANGES OF VISARGA.

No. 120.—विसर्जनीयस्य सः (8-4-34). In the room of *Visarga*, is used, when a hard consonant of the *khar* group follows

विष्णुः ज्ञाता = विष्णुस्त्राता 'Vishnu, the preserver.'

No. 121.—शर्परे विसर्जनीयः (8-3-35). When *khar* coming before *śar*, follows *Visarga*, *Visarga* is the substitute of *Visarga*, i. e. it is retained. कः त्सुः 'what reptile or what handle of a sword?'

No. 122.—वा शरि (8-3-36). When *śar* follows, *Visarga* is optionally retained. हरिः शते or हरिश्शते (85) Hari sleeps.

Vārtika. खर् परे शरि वा विसर्गलेभ्यो वक्तव्यः । *Visarga* is optionally elided, when *śar* with *khar*, coming after it, follows.

रामस्थिता 'Rāma, the stationary or the preserver.' हरिस्फुरति 'Hari shines or trembles.' The alternative forms are रामः स्थाता, रामस्थ्याता, हरिः स्फुरति, &c.

No. 123.—सो पदादौ (8-3-38). विसर्जनीयस्य सः स्यादपदादौः कुप्योः परयोः । *Visarga* is changed to the dental *ś* before *ku* and *pu* (letters of these classes), when these begin what is not a pada.

Vārtika. पाशकल्पकाम्येष्विति वाच्यम् । It should be stated that the rule takes effect, when *pāśa*, &c. follows. पाप्येषाशम् (5-3-47). *Pāśa* denotes contempt or deterioration: as पयस्याशम् 'bad milk.'

ईषदसमाप्ता कल्पबद्देश्यदेशीयः । These three *kalpa*, &c. denote a slight imperfection. यशस्कल्पम् 'something inferior to glory.' क, अज्ञाते कुत्सिते वा इवे 'ka in the sense of unknown, contemptible, or like.' यशस्कम् 'something like glory.' These three are *Taddhit* suffixes, while *kamyach* is verbal, and denotes 'to desire for one's own sake.'

यशस्काम्यति 'he desires glory for his own sake.'

Vārtika (2) अनव्ययस्य । An indeclinable is excepted from the operation of this rule.

प्रातः कल्पम् 'a little before the dawn of morning.'

Vārtika (3) काम्योरेवेति वाच्यम् । In the case of *kamyach* the *Visarga* of *ru* only is changed to *ś*. Hence not here. गीः काम्यति the goddess of speech desires'



No. 124.—इयाः घः (8-3-39). Coming after *in* and before *ku* and *pu* class-letters, with the limitation of No. 123, *Visarga* is changed to the cerebral *sh*.

Ex. सर्पिष्याणाम् 'deteriorated *ghí*.' सर्पिष्कल्पम् 'something like *ghí*.' सर्पिष्कम् सर्पिष्काम्यति, &c.

No. 125.—नमस्पुरसोर्गत्याः (8-3-40). Dental *s* is the substitute of the *Visarga* of *namas* and *puras*, called *gati*, when *ku* and *pu* follow. (See No. 25 a).

*Namas* 'salutation' is optionally *gati*, when prefixed to *krish* 'to do,' because it belongs to *sákskát* set of words, which are optionally named *gati* (साक्षात्प्रभृतोपि च, 1-4-74). Thus नमः करोति or नमस्करोति 'he salutes.' *Puras* is always *gati*, पुरस्करोति 'he leads, respects, &c.'

No. 126.—इदुदुपथस्य चाप्रत्ययस्य (8-3-41). *Sh* is the substitute of a *Visarga* that is not a modified form of a suffix and that belongs to a word with the penultimate *i* or *u* (both being short), when *ku* or *pu* follows.

निष्पत्यहम् (without an obstacle). आविष्कृतम् 'published.' दुष्कृतम् (badly done). दुष्प्रीतम् 'hardly drunk.' प्रादुष्कृतम् 'made visible.' चतुष्कपालम् 'a set of 4 cups.' Why 'that...a suffix'? Because अग्निः करोति 'fire makes,' the *Visarga*, is the nom. sing. suffix (*su*).

Vár.—पुम्मुहुषोः प्रति० 'pum' and *muhus* are excepted.'

Ex. मुहुः कामा 'desiring again and again.' पुंस्कामा 'a woman wishing for a lover.' N. B.—The *shatva* substitute can not be used in the example, मातुः कृपा 'kindness of mother'; because all such forms except मातृषुत्र are excluded from the *Kaskadi* list.

No. 127.—तिरसोन्यतरस्याम् (8-3-42). *S* is optionally the substitute of *tiras* before *ku* or *pu*. तिरः कर्ता or तिरस्कर्ता 'one who contemns, or conceals.'

No. 128.—द्विस्त्रिचतुरिति कत्वोर्थे (8-3-43). *Sh* (cerebral) is the optional substitute of *dvís* (twice), *trís* (thrice) and *chatur* (four times) in the sense of the *Kritivasuch* suffix, when *ku* or *pu* follows. This *Sûtra* has been made the subject of great discussion as regards the use of *chatur*. द्विः करोति or द्विस्करोति 'he makes twice.' Likewise त्रिः करोति, &c.

No. 129.—इसोः सामर्थ्यं (8-3-44). *Sh* (cerebral) is the optional substitute of the *Visarga* of words ending in *is* or *us*, when ability is expressed.

Ex. सर्पिष्करोति 'he makes *ghī*.' धनुष्करोति 'he makes a bow' सामर्थ्यं किम् 'why to denote ability.' Witness, तिष्ठतु सर्पिः, पिबत्वमुदकम् 'let *ghī* remain, drink thou water.'

No. 130.—नित्यं समासेऽनुत्तरपदस्यस्य (8-3-45). *Sh* is invariably the substitute of the *Visarga* of what ends with *is* or *us*, when *ku* or *pu* follows; provided that the *Visarga* does not occur in a subsequent pada of a compound

सर्पिष्कुण्डिका 'a pitcher for *ghēe*' धनुष्कपालम् । Why "अनुत्तरपदस्यस्य?" Witness, परम सर्पिः कुण्डिका 'a large pitcher of *ghēe*.'

No. 131.—अतः ककमिकंसकुम्भपात्रकुशाकर्णोष्ण न व्यपस्य (8-3-46). Dental *s* is always the substitute of *Visarga* coming after the short *a*, when *kzroti*, &c. follow, provided that the *Visarga* does not occur in a subsequent pada of a compound, nor in an indeclinable.

Ex. अयस्कारः 'a blacksmith.' अयस्कामः 'one who desires iron.' अयस्कंसः 'an iron goblet.' अयस्कुम्भ 'an iron jar.' अयस्पात्रम् 'an iron pot' अयस्कुशा 'a rope partly of iron, and partly of *Kuśā* grass.' अयस्कर्णो 'Fem. what has iron ear.' अतः किम् "why after the short *a*?" गोः कार 'a speech maker.' अनव्यपस्य किम्? स्वः कामः "who desires *Svar* or *Heaven*"

No. 132.—अथः शिरसि पदे (8-3-47). Of the *Visarga* of these two *s* is the substitute, when the word pada follows.

अधस्तदम् 'under foot.' शिरस्तदम् 'with feet pointing upwards, head and foot.'

No. 133.—ससजुषो रुः (8-2-66). पदान्तस्य सस्य सजुषश्च रुः स्यात् '*Ru* is the substitute of *s* final in a pada, and of *sajush*.'

जश्वीपवादः 'a contradiction of No. 87.'

No. 134.—अतो रोरमुतादमुते (6-1-113). अमुतादतः परस्परोरः स्यात् दमुतेति । *U* is the substitute of *ru* coming after an unproluted *at*, and before the same. This is an *Apvāda* of *bho*, *bhago*, &c.

Ex. शिवस् (*s = sup*) अर्च्यः = शिवर् अर्च्यः = शिव + उअर्च्यः = शिवोअर्च्य (हुष्म) - शिवोअर्च्य (No 74) = *Siva* to be worshipped.

No. 135.—हृदि च (6-1-114). The same, when *has* ('a' soft consonant) follows. शिवर् + खन्त्यः = शवोखन्त्यः (Śiva to be worshipped).

No. 136.—भोभगोश्चोश्चपूर्वस्य योऽशि (8-3-17). *Y* is the substitute of *ru*, preceded by *bho*, *bhago*, &c., when *as* follows. देवास इह = देवास इह = देवास इह = देवाय इह or देवाइह (67). भोभगोश्च &c. are interjections of irregular formation ending in *s*. तेषां रोर्यत्वे कृते । When *y* has been substituted for the *ru* of them, the next rule applies.

No. 137.—ओल्लघुपयन्नतरः शाकटायनस्य (8-3-18). According to Śaṅkara, the final *v* or *y* of a pada is changed to slightly articulated *v* or *y*, when *as* follows. (But according to Śākalīya they are elided, Nq. 67).

No. 138.—ओतो गार्ग्यस्य (8-3-20). The final *y* of a pada coming after *o*, and not being slightly articulated is always dropped. This is said in deference to the opinion of Gārgya. भोश्चक्षुते 'O God,' लघुपयन्नपक्षे 'when it is slightly articulated,' भोयश्चक्षुते.

No. 139.—उजि च पदे (8-3-21). The final *v* and *y* of a pada coming after the letter *u*, is elided, when *u* is in the capacity of a pada follows. उ is used in these senses. (1) क्रोधात्, (angry speech) अनुकम्पयाम् 'compassion,' निमोने appointing to some office. सम्बन्धे 'relation' and पादपूरणे 'to complete a verse.'

स उ एकाग्रि । Here the final *y* of *sah* reduced to the form *say* is elided before *u*. But तन्त्रयुतम् 'woven in a loom.' Because *utam* is past part. of वृज्.

No. 140.—हृदि सर्वेषाम् (8-3-22). भोभगोश्चोश्चपूर्वस्य यस्य लोपः स्यादिति । Let *y* coming after *bho*, *bhago*, *agho*, and the letter *a*, be elided before a consonant in the opinion of all. भो देवाः 'O Gods.' भगो नमस्ते 'O salutation to thee.' अघो याहि 'O! go.'

No. 141.—रोऽसुपि (8-2-69). अहो रेकादेशो न तु सुपि । रोऽपवादः । *R* is the substitute of the word *ahan*, but not when *ahan* is followed by a case-affix.

अहन् + अहः = अहरहः 'day by day.' अहर गणः 'a class of days.' असुपि किम् अहोभ्याम् 'by two days.' Here *ahan* is followed by the case affix *bhāṣam*.

No. 142.—रो रि (8-3-14). *R*, when followed by *r*, is elided.

\* No. 143 — *दलोपे पूर्वस्य दीर्घाणाः* (6-3-111). When *dha* or *r* causing elision of a preceding *dha* or *r*, follows, *an* (preceding the elision) is lengthened. Hence, पुनर् रमेत = पुना रमेत 'he sports again.' हरिर् + रम्यः = हरीरम्यः 'Hari is glorious.'

शिवराजते 'Śiva is resplendent.' अणः किम् 'why *an*?' Witness तद्धिः 'destroyed.' वृद्धः 'raised.'

मनस् रथ इत्यत्र कत्वे कृते हणि चेत्युत्वे रोरीति लोपे च प्राप्ते । Here No. 135 directs the substitution of *u* for the *ru* which takes the place of the final of *manas* by 133, and No. 142 pleads for the elision of *ru*, *i. e.* *r*. At this juncture Paribhāṣā No. 58 decides that a subsequent rule in the order of the *Ashtādhyāyī* shall take effect. Hence, since No. 142 is the 14th aphorism of Chapter 3, Lecture 8 and No. 135 is the 11th aphorism of Chapter 1, Lecture 6, No. 142 should take effect. But No. 68 which divides *Ashtādhyāyī* into two portions, the former and the latter, declares that a rule in the latter shall have no existence in the eye of one occurring in the former. Hence No. 135 in utter oblivion of No. 142, substitutes *u*. Thus we get मनो-रथः (*guṇa*). *Manoratha* means 'a cherished wish.'

No. 144.—*एतत्तदोः सुलोपाङ्कोरनञ् समासे हलि* (6-1-132). The *su* (a case-affix) of the pronominals, *etad* and *tad* is elided before a consonant; provided that they do not contain the augment *k*, nor form part of a compound marked by the privative particle *na*.

Ex. एषः विष्णुः that Vishṇu = एषविष्णुः (*eshah* Nom. Sin. of *etad*). स शम्भुः (that Śiva). अङ्कोः किम् 'why without the augment *k*.' Witness एषको कद्रुः 'that Śiva.' अनञ् समासे किम्? Witness असंविश्वः 'not that Śiva.' Because the compound is of negative force, we should make use of No. 85. हलि किम् 'why before a consonant?' एषोऽत्र 'he being here.' (Nos. 133, 134 and 74).

\* No. 144a.—*सोऽपि लोपे चेत् पादपूरणम्* (6-1-134). The *su* of *sas* is elided before a vowel provided that the elision alone serves to complete the verse. सैव दाशरथी रामः 'that Rāma, the son of *Daśaratha*.'

## CHAPTER VI.

### DECLENSION OF NOUNS AND PRONOUNS.

(Preliminary remarks and Definitions).

Should one ask, how many kinds of nouns are there in Sanskrit, it would be answered thus :—नाम च धातुक्रमाह व्याकरणे निरुक्ते शक-  
टस्य च लोकम् ॥ नैष्यकदि भवन्ति सुसाधु ॥ महर्षि अ० ३ । पा० सू० १ ।

In *Nirukta*, one of the six *Vedāṅgas* composed by *Yāska*, every noun is said to be formed from a verb, in Grammar, the son of Śākata i. e. Śākatāyana calls nouns as derivations from verbs; but in *Nigama*, they are most appropriately termed *rudhī*, conventional too. Hence nouns are divided into two great classes. *Yauṅika* and *Yoga-rudhī*, so far as their etymology is concerned; and into 3 classes; when words of popular acceptation are also taken into account. Nouns are called *Yauṅika* when they retain their etymological significance i. e. when both the stem and the suffix carry their proper sense. *Yoga-rudhīs* are those, which possess their etymological sense and have a secondary meaning too. *Rudhīs* are those which have lost their etymological import and bear a conventional sense only.

Examples of *Yauṅika* words—कर्ता (कृ + क्त) = doer. हर्ता (हृ + क्त) = usurper. दाता = giver.

Examples of *Yoga-rudhī*—पद्मजः (पद्मे जातः) a lotus-son, बहोदर 'a brother.' दामोदरः &c. Up the English word *Pārasol*,

Examples of *Rudhī*—खट्वा 'a bed,' माला 'a garland, &c.'

In Sanskrit nouns are inflected by adding to the end of the crude form. Sanskrit uses inflections to distinguish—(1) Three Numbers: the Singular, the Dual, and the Plural. (2) Six or seven Cases: Nominative, Accusative, &c. (3) Three Genders: Masculine, Feminine, Neuter. Nouns are either Substantive or Adjective. Substantives have inflections of number and case, but are chiefly each of one gender only. Adjectives have inflections of number, case and gender.

No. 145.—अर्थवदधातुरप्रत्ययः प्रातिपदिकम् (1-2-45). Any significant form of word, not being a verbal root, an affix, or what ends with an affix, is called *Prātipadikā*, i. e. a crude form of word.

अभिधेयवचनोर्थशब्द इति । The literal power, or sense of a word is called *artha*. तच्चाभिधेयं चतुर्धा, जातिगुणक्रिया द्रव्यभेदेन । It is of 4 kinds, the power of expressing a genus, quality, action and substance; as, गौः 'a cow,' शुक्लः 'white,' पाचकः 'a cooker,' ह्यत्यः 'a wooden elephant.'

No. 146.—कृतद्धितसमासाश्च (1-2-46). And what ends with *kṛt* and *taddhit* suffixes; and compounds, are named *crude forms*. पूर्वसूत्रेण सिद्धे समासशब्दे नियमार्यम् । A compound is recognised by the preceding rule as a crude form, hence the citation of it in this rule determines that a compound, but not a sentence should be called a *crude form*.

No. 147.—सुपः (1-4-103) सुपस्त्रीणि त्रीणिवचनान्येकत्र एकवचन द्विवचन बहुवचन संज्ञानि स्युः। The *sup* affixes have three dictions, *i. e.* speak of 3 numbers; hence the three dictions in each successive set of three are severally named, Singular, Dual and Plural. It may be asked what these *sup* suffixes signify. The answer is सुपां कर्माद् दीप्यथाः संख्याच्चैव तथातिङाम्—The *Mahābhāṣya*. The *sup* suffixes denote the object, the subject, &c., and number too, as the *tiṅ* verbal suffixes do. Hence the *sup* suffixes express the different case-relations and are marked by number in addition. They are 31 in all, and are arranged in 7 sets, each set constituting a triad of 3 affixes.

No. 148.—विभक्तिश्च (1-4-104). Let the *sup* suffixes, as well as the *tiṅ*, be named *vibhakti*.

No 148 a.—स्वाजसमोदङ्ढाभ्यामिह्देभ्याम्यसङ्क्षिभ्याम्यसङ्क्षोत्तामङ्घो-  
सुप (4-1-2). The case-affixes, with their meanings are as follows. The indicatory letters are bracketed after the affixes to which they belong.

Singular.

Dual.

Plural.

1st. सु (उ-4)

ओ

जस् (ज-149) Doer.

2nd. अम

औट् (ट-2)

शस् (श-151) Object.

3rd. टा (ट-149)

भ्याम्

भिस् Instrument, by.

4th. डे (ड-151)

भ्याम्

भ्यस् Dative, to.

5th. ङसि (ङ-३)

भ्याम्

भ्यस् Ablation, from.

6th. ङस् (ङ)

ओस्

आम् Possession, of.

7th. ङि (ङ)

ओस्

सुप् (प्-2) Location, in.

N. B.—The eighth case is simply a repetition of the 1st, because the Nom. of address is nothing else than the True Nominative. In Sanskrit there are, strictly speaking, 6 cases, if the word case be taken as the equivalent of *kāraka* (करोतीति कारकः) which means 'one who does something'. The Possessive is not regarded a case, because it expresses the relation of *ownership*, *i. e.*, the relation of one noun with another, while the Sanskrit word *kāraka* shows the relation of a noun and a verb.

No. 148 b.—ङाप्प्रातिपदिकात् (4-1-1). After a word ending with the Feminine terminations *ṣip* and *āp* and after a crude form.

No. 148 c.—प्रत्ययः (3-1-1) (let) an affix.

No 148 d.—उपपत्तिः (3-1-2) (be) subsequent (be placed after them).

No. 148 e.—सम्बोधने च (2-2-47). The 1st case-affixes are also employed in the sense of the Vocative case. Thus हे राम 'O Rāma.' यद्गुण्येनाकारेण सिद्धं तस्य तेनाकारेणाभिमुखीकरणं सम्बोधनम् = to address a thing (or a person) in the form or state which actually pertains to such a thing (or such a person) is *sambōdhanā*.—*Padamanjarī*.

No. 148 f.—सामन्त्रितम् (2-3-48) 'तदन्तं यच्छब्दस्वरूपमिति'. A word-form ending with the 1st case-affixes is called *samantrita* 'addressed or nominative of address;' provided that it is used in calling or inviting or addressing. The initial syllable of an *amantrita* is acutely accented (आमन्त्रितस्य च 6-1-198). Thus अग्नं हन्तुं वरुणमित्रदेवाः । But when it follows a *pāda* i. e. a finished word and does not occur at the beginning of a *pāda* i. e. a poetic line, it is entirely accented gravely. इमे मे गंगे यमुने सरस्वति (आमन्त्रितस्य च 8-1-19).

No. 148 g.—एकवचनं सम्बुद्धि (2-3-49). The nom. sing. affix (सु) is called *sambuddhi*, हे राम, हे पटो. The *su* is elided in these instances (See No. 244).

No. 149.—चुटू (1-3-7). The letters of *chu* and *tū* groups are named *it i. e. Indicatory*. Thus *j* of *jas*, *t* of *tā*.

No. 150.—न विभक्तौ तुस्माः (1-3-4). But *tu* letters, *s* and *m* occurring in *vibhaktis* are not called *Indicatory*. Thus *s* in *jas*; *m* in *bhyām*.

No. 151.—लशक्वतद्धिते (1-3-8). The initial letters *l*, *ś*, *ka* *kha* &c. of any affix except *taddhit* affixes are *Indicatory*. Thus *ś* of *śas*.

No. 152.—द्वेकयोर्द्विवचनैकवचरे (1-4-22). The dual and sing. case-affixes are respectively used to denote duality and singularity.

No. 153.—बहुषु बहुवचनम् (1-4-21). A plural case-affix is used to denote plurality.

No. 154.—यस्मात्प्रत्ययविधिस्तदादिप्रत्ययेङ्गम् (1-4-13). यः प्रत्ययो यस्मात्प्रयते तदादि शब्दस्वरूपं तस्मिन्प्रत्यये परेङ्गं सञ्जं स्यात् ॥ Whatsoever affix is used after whatsoever form; that form beginning with that affix, (when the affix follows) is called an Inflective Base '*aṅga*.'

N. B.—The name, *aṅga* is given to the crude form of a word to which an affix is attached. The object of so doing is to prepare the way to certain grammatical rules that take effect on an affix by reason of an *aṅga*, and on an *aṅga* by reason of an affix; for instance, in the vocative sing. the form standing thus—राह सु. the voc. *s*, is caused to vanish by the *aṅga* *Rāma*, (एह इत्थात् सम्बुद्धेः 6-1-69).

No. 155.—सर्वादीनि सर्वनामानि (1-1-27). सर्व, विश्व, उभ, उभय, इतर इतम, अन्य, अन्यतर. इतर, त्वत्, त्व, नेम, सम, सिम । पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् । स्वमज्ञाति धनाख्यायाम् । अन्तरं बन्धियोगोपसंख्यानयोः । त्यद् तद् यद् एतद् इदम्, अदस्, एक, द्वि युष्मद्, अस्मद्, भवतु किम् ॥ The words, *sarva*, &c. are called *Pronominals* (*Sarvanāma*). They are—सर्व = all; विश्व = all, उभ = both, उभय = both; (*ātara*, *dalama* are affixes, hence words ending with them are meant) कतर = which of two? कतम = which of many? अन्य = other, अन्यतर = either, इतर = other, त्वत् or त्व = other; नेम = half; सम = all, सिम = whole. The following are also Pronominals, when they imply a relation in time or place, but not when they are used as names *viz.*, पूर्व = east, prior; पर = after, अवर = west, posterior; दक्षिण = south; right; उत्तर = north, अपर = hinder, other; अधर = lower; likewise स्व is a Pronominal in the sense of आत्मीय 'own,' but not in the sense of ज्ञाति 'a kinsman' or धन 'property.' अन्तर is a Pronominal in the sense of 'outer' or 'an undergarment.' त्यद् or तद् = he, she, it, that; यद् = who, which, what, एतद् = this, इदम् = this, अदस् = this, that; एक = one, द्वि = two, युष्मद् = thou, अस्मद् = I, भवतु = your honor; किम् who? what?

No. 156.—विभाषादिक्रमस्य बहुव्रीहौ (1-1-28). अत्र सर्वनामता वा स्यात् । The Pronominals are optionally so called, when they enter into composition of the Bahuvrihi kind expressing the cardinal points. दक्षिणस्याः पूर्वस्याश्च दिशोऽन्तरालं दक्षिणपूर्वा "the south-east quarter." Here the compound can be declined either as *Ramā* or as *sarvā*: e.g. दक्षिणपूर्वाय, or दक्षिणपूर्वस्यै (dative sing.). This is true, when the compound denotes *antarala*, 'the intermediate space,' not a person; as, योत्तरासापूर्वा यस्याउन्मुखायास्तस्यै, उत्तरपूर्वायै 'she to whom what is north is east.' A simple girl who thinks so.

No. 157.—न बहुव्रीहौ (1-1-29). The Pronominals are not treated as such in forming a Bahuvrihi compound. Thus प्रियविश्वाय 'to him who loves all.' त्वकंपितायस्यसत्त्वत्कपितृकः 'he whose father is thy father.' If the restriction be removed, the compound would become त्वकन्पितृकः (सर्वनामपठेः प्रागक्ष्), because *akach*, one of the *taddhit* suffixes always comes before the final syllable of a Pronominal.

No 158.—तृतीया समासे (1-1-30). Also not when a word in the 3rd case is compounded with a Pronominal. मासेनपूर्वाय मासपूर्वाय 'a month before.'

No. 159.—द्वन्द्वे च (1-1-31). Also not in a Dvandva compound. वर्णाश्रमेतराणाम् 'of castes, stages of life and others.' Here *itara* is not a Pronominal.



No. 160.—विभाषा जसि (1-1-32). But a Pronominal in ई द्वान् compound is optionally treated as such, when the case-affix *jas*, follows. वर्णाश्रमेतरं, वर्णाश्रमेतराः ॥

No. 161.—प्रथमचरमतयाल्पाङ्गकतिपयनेमाश्च (1-1-33). But these are optionally regarded Pronominals, when *jas* follows. This प्रथमे, प्रथमाः 'the 1st'; चरमे, चरमाः 'the last.' तयः प्रत्ययः ततस्तदन्तः प्राह्याः । *Taya* is an affix and stands for what ends therewith. Hence, द्वितीये, द्वितीयाः 'the second.' अल्पे, अल्पाः 'few.' अर्धे, अर्धाः 'half.' The rest of the declension is like *Rāma*. नेमे, नेमाः । The rest like *sarva*. *Nema* is a True Pronominal, as it is given in the list, but the other words of this rule are not such, though they are treated as Pronominals before the affix *jas*.

No. 162.—पूर्वपरावर दक्षिणोत्तराधराणि व्यवस्थायामसंज्ञायाम् (1-1-34). एतेषां व्यवस्थायामसंज्ञायां सर्वनामसंज्ञागणसूत्रात् सर्वत्रयाप्राप्त्य सा जसिवा ॥ The name of Pronominal which is in all cases assigned to these on account of their being read in the list of Pronominals, when they denote some relation in time or place and are not used as names, becomes optional, when *jas* follows. पूर्व, पूर्वाः; परे, पराः, &c असंज्ञायां किम् 'why, when they are not used as names'? Witness उत्तराः कुर्वः 'the Kurus living in the north.' Here *uttara* is simply a tribal name. स्वाभिधेयः पेशावपिर्निधमे व्यवस्था. स्वस्य पूर्वादिशब्दस्याभिधेयेन अर्थेनापेक्ष्यमाणस्यावर्धेर्निधमः ॥ The specification of some determinate point, (*avadhā*), as suggested by the significant power of *pūrva*, &c is all that is meant by *vyavasthā*. For instance, when we say that Calcutta is to the east, the word 'east' suggests to the mind the idea of some fixed point or place say Kāśī with reference to which Calcutta is described as being to the east. व्यवस्थायां किम् 'why the restriction of *vyavasthā*? Note दक्षिणा गायकाः, which means 'expert singers.'

No. 163.—स्वमन्त्राति धनाख्यानाम् (1-1-33). The designation of Pronominal, assigned to *sva*, when it means something else than a kinsman or property, becomes optional, when *jas* follows. Hence we have स्व, स्वाः आत्मीयाः 'own, selves.' But स्वाः = kinsmen, property.

No. 164.—अन्तरे दहियोगेति गणसूत्रेऽपुरीति कस्यच्यम् (1-1-36). The title of Pron. assigned to *antara*, when it means 'outer, or an undergarment' optionally holds good, when *jas* follows. अन्तरे अन्तराः, वा गृहाः 'houses outside the city walls.' अन्तरे अन्तरा वा शाटकाः 'undergarments, petty-coats.' अन्तरं दहियोगेति गणसूत्रेऽपुरीति कस्यच्यम् पुरि in a town outside a walled city This is not a Pron. here

No. 165.—आकडारादेकासंज्ञा (1-4-1). इत ऊर्ध्वं कडाराः कर्मधारय इत्यतः प्रागेकस्वेकैव संज्ञाज्ञेया, या परानवकाशा च ॥

आ denotes either the limit conclusive or, the limit, inceptive (आङ् मर्यादाभिविध्योरिति). From this aphorism to the 38th Aphorism of the 2nd Chapter of the 2nd Lecture, only, one name should be given to anything (apt to assume a double name), namely, the name which comes last (when there are two or more names possessing equal authority), and would be of little utility, if it were debarred from taking effect. Hence, in case of a suffix beginning with a vowel as *las*, &c., the name, *bha* in preference to that of *pada* is given to a base coming before such, a suffix.

No 166.—यूल्याख्योनदी (1-4-3) ई च ऊ च यू 'यू' denotes long *i* and long *u*. Words ending in long *i* and *u*, being invariably Feminine, are named *nadī* आख्यायहणसामर्थ्यात्पदान्तरमनपेक्ष्यौ स्वयमेवस्त्रियमाचक्षते स्त्रीयते । The word *ākhyā* 'Appellation' authorises us to recognise such words as are distinguished by long *i* and *u*, and are naturally 'feminine in force, feminine without regard to another word implied' by them. प्रथमलिङ्गग्रहणम् । The original gender is to be taken into account; although the word which was at first feminine, now forms part of a compound denoting a male. Hence, श्रेयसी feminine, meaning excellence, gives a feminine character to the compound बहुश्रेयसी 'a man possessing many excellent qualities.' इष्यशनिप्रभतीना तूभयलिङ्गानां शब्दार्थ एव स्त्रीत्वमिति, इति ह्रस्वश्चेति नदीसंज्ञाभवत्येव, एवं पटु प्रभतीनां गुणशब्दानामपि शब्दार्थएव स्त्रीत्वेम् ॥ Words like *śhu*, an arrow *āśu*, 'lightning' being of common gender, are feminine in literal force, hence they are styled *nadī* by *īti hrasyāścha*; so too the adjectives, पटु 'skilful, &c.'

Again, some one objects ग्रामणीखलपू शब्दयोस्तु क्रियाशब्दत्वेन त्रिनि इत्याचमुच्यते, that *grāmanī* 'the leader of a village', *khalpū* 'a sweeper' cannot be called *nadī*, because they end with verbal roots and are of threefold gender. The answer is, भवत्येव, यतःक्रियाशब्दत्वेपि सतयोः पुंसि-सुख्या वृत्तिः, the designation, *nadī* should be given to these, because though they possess verbal character still, they are chiefly used of persons. Thus ग्रामण्येस्त्रिये इति ।

No. 167.—नेयदुवडस्यानावस्त्री (1-4-4). ईयदुवडोः स्थितिर्योस्तावौदूतो नदीसंज्ञो न स्तो न तु स्त्री । Words ending in long *i* and *u* that can be changed into *īyān*, *uvān* respectively (अचिञ्नु०) are not named *nadī*; but not so the word *īri*. Hence the vocative of *īri* is *īri* but not *īri* ।

No. 168.—**वामि** (1-45). But feminine words ending in long *i* and *u*, and admitting the substitutes *iyān* and *uvān*; are optionally called *nadī*, when the case-affix *ām* follows; *strī* excepted. Hence **श्री** **वाम्** or **श्रीवाम्** in 6. *p*, **श्रीयि**, **श्रीयाम्** in 7. *s*.

No. 169.—**ङिति**, **ह्रस्वश्च** (1-46) and words ending in *i* or *u* long or short, (*strī* excepted) which admit *iyān*, *uvān* are optionally named *nadī*, when suffixes with the indicatory *ū* follow. Hence **मातृ** is optionally called *nadī* in connexion with *hūt* suffixes.

No. 170.—**शेषे च सखि** (1-47) **अनदी संज्ञा ह्रस्वो याविहृते तदन्तं सखि** **वर्जं च संज्ञं स्यात्** ॥ Excepting the word *sakhī* (a friend), all the rest ending in short *i* or *u*, being not of *nadī* designation, are called *ghī*.

Ex. **हरि**, **रवि**, (the sun) **अधु** (the spring, honey), **साधु** 'good, a sage' &c.

**ह्रस्वेन शेषस्य विशेषणत्वात् तदन्तविधिः**; एवं च सखि इति सखिह्रस्वस्य प्रतिषेधो, न तत्संबन्धिन इकारस्य किं सिद्धं भवति, इत्तु शोभनस्सखा अस्य सु सखिः सु सुखेरागच्छतीति चिसंज्ञासिद्धाभवति, तदन्तविधिप्रवृत्तहणवता प्रातिपदिकेन प्रतिषेधः ॥ In the present rule, the word *śeṣa* is qualified by the adjective *hrasva* 'short;' hence we may understand, that a word not being *sakhī*, ending in short *i* or *u*, is called *ghī*. The restriction, *asakhī* implies that only the word *sakhī* in the form in which it appears is excepted, but the vowel *i*, the final of *ih* does not come within the exception. What results then? **शोभनस्सखा अस्य सु सखिः** 'he whose friend is handsome'; the word *susakhī* is thus named *ghī*. The crude form of *sakhī* forbids the operation **तदन्तविधि** 'whatever ends with *sakhī* can not be treated as *sakhī*.'

No. 170 a.—**पतिः समास एव** (1-48). The word, *pati* (lord or master), only when it occurs at the end of a compound is called *ghī*.

Ex. **नरपति**, **भूपति**, &c.

No. 171.—**सुडनपुंसकस्य** (1-1-43). **सु** (सु, शो, जस् अम् शिद्) of words other than neuter, are named *Sarvanāmasthāna*.

No. 172.—**स्वादिष्व सर्वनामस्थाने** (1-4-17) **कप् प्रत्यया वधिषु स्वादिष्व सर्वनामस्थानेषु परतः पूर्वं पदसंज्ञं स्यात्** ॥ When affixes beginning with *su* and ending with *kap* follow, and do not possess the title of *Sarvanāmasthāna* the words preceding them are called *pada*. The *kap* suffix occurs in the 70th Aphorism of the 3rd Chapter, Lecture the 5th.

No. 173.—**यच्चिभम्** (1-4-18). **यकारादिष्वजादिषु च कप् प्रत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु परतः पूर्वं भसंज्ञं स्यात्** ॥ That which precedes affixes

with an initial *y* or an initial vowel beginning with *su* and ending with *kāp* is named *bha*; provided that the affixes are not called *Sarvanā-masthāna*.

Hence, in accordance with the decision of No. 165, the name *bha* is given to bases coming before suffixes beginning with *y* or a vowel.

No. 174.—अप्रिल्लत एकालप्रत्ययः (1-2-21). A uniliteral affix is called *aprilta*; as *su* (सु).

No. 175.—बहुगणवस्तुडतिसंख्या (1-1-23). The words *bahu* and *ana*, and those ending in *vatu* and *dati* are named *sankhyā* (a numeral). *यत्तदेतेभ्यः परिमाणोवतुप्* *vatup* is added to *yat* 'which' *tat* 'that' *etad* 'that' to express quantity or measure; as, *यावान्, तावान्, इतावान्* 'as much, so much, &c.' *कति* 'how many' ends in *dati* suffix.

No. 176.—इति च (1-1-25). A numeral ending in *dati* is called *skat*. Hence *कति* is *shat*.

No. 177.—प्रत्ययस्य लुक् श्लुलुप् (1-1-61). *लुक् श्लुलुप्* शब्दैः कृतं प्रत्ययादर्शनं कौमलतत्संज्ञाम्यात्. The disappearance of an affix caused by the terms, *luk*, *slu* and *lup* is designated by these terms respectively. (Vide Rules.....).

No. 178.—प्रत्ययलोपे प्रत्ययलक्षणम् (1-1-62). When an affix has been elided, it shall still continue to exert its influence in the grammatical operation dependent upon it, (i. e. it shall be regarded as present).

No. 179.—न लुमताङ्गस्य (1-1-63). लु शब्दो यस्मिन्नस्ति स लुमान् । That in which the word *lu* occurs is *lumān*. The elision of an affix caused by the enunciation of the term *lumān* (i. e. *luk slu, lup*) debars it (the suffix in the form of a blank) from taking effect on the base going before it.

No. 180.—सि सर्वनामस्थानम् (1-1-42). *Sī* is called *Sarvanā-masthāna*. *Sī* is a common name for *jas* and *śas*.

No. 181.—ह्रस्वो नपुंसके प्रातिपदिकस्य (1-2-47) When a crude form ending in a long vowel is treated as neuter, a short vowel is the substitute of it. Masc. प्रद्यौ; Neut. प्रद्यु (heavenly). Masc. श्रिया; Neut. श्रियम्, &c.

No. 182.—एच इग्नस्यादेशे (1-1-48). Whenever a short vowel is substituted for a long one; *ik* only takes the place of *ech*. Masc. प्ररे; Neut. प्ररि (having much wealth). Masc. सुनो; Neut. सुनु (having good boots)

No. 183.—**हायणः सम्प्रसारणम्** (1-1-45). *Ik* (i. e. i, u, ri, lri, used in the room of *yan* (semivowels, *ya, va, ra, la*) are called *Samprasāraṇa*. The substitution takes place in order and on the basis of analogy.

No. 184.—**शान्ता षट्** (1-1-24). A numeral ending in *sh* or *n* is named *shat*. षट् = six, नवन् = nine, अष्टन् = eight, &c.

No. 185.—**आद्यन्तवदेकस्मिन्** (1-1-21). सति परस्मिन् यस्मात् पूर्व नास्ति. स आदिः। In the presence of something following, whatever is not preceded by anything is *ādi*; and सति च पूर्वस्मिन् यस्मात्परं नास्ति, सोऽन्तः in the presence of something preceding whatever is not followed by anything, is *anta* i. e. final. A single letter cannot assume two such characters, hence the necessity for the present rule. An operation to be performed upon a single letter shall be regarded as upon an initial or upon a final. Thus *id* of *idam*, after *idam* has assumed the form *ida* (by No's. 263, 316) is elided by (हलिङ्गोपः) when a suffix called *āp* beginning with a *hal* follows. Now short *a* is left behind, which is lengthened by रुचि च before *भ्याम्*, &c. by the license of the present rule.

### PARIBHÁSHĀ RULES.

No. 186.—**संरूपाणामेकशेषैकविभक्तौ** (1-2-64) पृथक् सर्वेभ्यः समानाया विभक्तौ परत एकः शिष्यत इति. When the same case ending follows each of a set of similar forms, one only of the forms is retained. Thus, to express the nom. pl. of वृक्ष, we have वृक्षस्, वृक्षस्, वृक्षम्, &c. If you elide the 1st two forms, you have स् स् वृक्षस्. Again eliding the 2nd's by हलिङ्गोपः you get स् वृक्षस्. Hence the elision of the 1st *s* remains to be justified. Now, take the next interpretation where the word Dvandva is obtained from the preceding Sūtra.

(2) निमित्तत्वात् संरूपाणां द्वन्द्वे कृते समासादेकस्यां विभक्तौ परतः। A Dvandva compound of the similar forms having been effected as required by the existing cause, and the Samāsa being followed by a solitary *Vibhakti*, one only of the forms is retained. Thus अक्षि च अक्षि च, अक्षौ (here by अर्कपुरवधूः, the suffix *ā* is used at the end of the Samāsa thus giving the form अक्ष). Here, by the intervention of the suffix *ā*, no elision of the forms takes place. Hence, this expl. too is defective.

(3) एकविभक्तौ पानि संरूपाणि द्वयानि कृते प्रातिपदिकानामेवानेकानिक एकशेषइति। Whatever similar forms are seen coming before a single case-ending; out of those *Pratipādikas*, crude forms, one is retained.

ei without any cause. This explanation provides that out of words agreeing in form i. e. sound, though not in sense, one only is retained. *मातृ* means a mother as well as a measure. In speaking of the two together in any case, one only is retained.

(4) *संरूपाणां शब्दानां एक विभक्तौ परत एक शेषो भवति ।* Out of a collection of similar word-forms there is but one retained in any case whatever. *वृक्षश्च वृक्षश्च वृक्षो, वृक्षश्च वृक्षश्च वृक्षश्च वृक्षाः*.

No. 187.—*वारणादाङ्गं वलीयो भवति ॥* An operation relating to the base of a word is more powerful than an operation concerning a letter of it.

As an instance S. 3. *रमा + टा = रमा + आ*, the uninflected form standing thus, the rule *अकः सवर्णे दीर्घः* (6-1-101) being of *Antarāṅga* character debars *आङि चापः* (7-3-107) from substituting *ekār* in place of the final of the base *Ramā*. (See No. 59). Hence the need of the present *Paribhāṣhā*. Hence, the subsequent rule *आङि चापः* prevails. Thus we have *रमे + आ = रमया*.

In accordance with the Universal Maxim., No. 59, an *Antarāṅga* rule debars a subsequent rule; to produce the opposite result in the case of a base, this *Paribhāṣhā* was framed.

No. 188.—*प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणं भवति ।* When some grammatical operation is spoken of the crude form of a word exhibited in a rule, all the genders of the word may be taken into account, so far as the operation of the rule is concerned. Hence, *sūt* augment is invariably used in the declension of *yāt* in all the genders. Thus *येवाम्, यासाम्* (whose? Masc. & Fem.) Likewise, *कष्टञितः = कष्टञितः* or *कष्टञिता = कष्टञिता*. Both the Masc. and Fem. forms of *śrita* can be compounded with *kaṣṭa*.

No. 189.—*विभक्तौ लिङ्गविशिष्टग्रहणं न ॥* But when some action is to be performed on account of a *sup* or *tin* suffix that follows, the other genders of a crude form excepting the one in question are not taken into account. Hence, the *Samprasāṇa* that is used in declining *yuvan* (a youth) cannot be used in declining the same in the feminine gender. Hence *यूनः पश्य* (by *श्वयुवमघोनामतद्धिते*). But by the same rule, we cannot say *यूतोः पश्य* instead of *युवतोः पश्य*. In the same way, we cannot use *anañ* as the substitute of *सखी* in the Feminine (by *अनङ्गो*) nor can we regard the *Sarvānāmasthāna* suffixes coming after it as *nī* (by

No. 189 a.—सर्वविधियोलोप विधिर्बलीयान् । Of all operations, elision is the most powerful i. e., it supplants all other operations : as आतोलोपहृदिचः &c.

## CHAPTER VII.

### PRACTICAL RULES OF DECLENSION.

\* Note that in the following substitution takes place according to Maxims 56 & 48.

After an Inflective Base ending in short *a*.

Substitute :—

No. 190.—अतो भिस् येस् (7-1-9). *Ais* for *blis*.

No. 191.—बहुलं हृन्दसि (7-1-10). But optionally in the *Vedas* (अग्निर्देवेभिः or देवैः).

No. 192.—नेदमदसोक्तोः (7-1-11). But not after *idam* and *adas* without *k*.

No. 193.—टाडसि इसामिनात्स्याः (7-1-12). *Ina* for *tā*, *āt* for *īas* and *śya* for *īas*.

No. 194.—ह्येयं (7-1-13). *Ya* for *īe*.

After a Pronominal ending in short *a*.

Substitute :—

No. 195.—सर्वनामः स्मै (7-1-14). *Smai* for *īe*.

No. 196.—हंसि ह्योः स्मात्स्मनौ (7-1-15). *Smāt* for *nāsi* and *smi* for *īe*.

No. 197.—पूर्वविध्यानवयो वा (7-1-16). But after *pūrva*, &c. nine in number, optionally substitute *smāt* and *smi* for *nāsi* and *īe*.

No. 198.—जसः शी (7-1-17). *Śi* for *jas*.

Substitute :—

No. 199.—औह आयः (7-1-18). *Śi* for *auh* after a Fem. Base ending in long *a* (औह = औ, औहः).

No. 200.—नपुंस्काच्च (7-1-19). The *ilk* for the *ilk*, after a Neuter.

No. 201.—जशसोः शिः (7-1-20). *Śi* for *jas* and *śas* after the *ilk*.

No. 202.—अष्टाभ्यः औश्च (7-1-21). *Auš* for the *ilk*, i. e. *jas* and *śas* after *aṣṭān* in the form *aṣṭā*.

Substitute *Luk* i. e. *ehde*.

No. 203.—**पठभ्यो**, लुक् (7-1-22). *Jus* and *śus* after what is named *śat*.

No. 204.—**स्वमेर्नपुंस्वात्** (7-1-23). *Su* and *am* after a neuter base. (Note that *Luk*, *lup* and *ślu*, all these substitutes entirely disappear; hence they are called elision complete, to distinguish them from elision in part which is called *lōpa*).

No. 205.—**अतोऽम्** (7-1-24). (Substitute)—*am* for *su* and *am* after a Neuter Base ending in short *a*.

No. 206.—**अदुतरादिभ्यः पठभ्यः** (7-1-25). Add (अद्) for the ilk (सु, क्) after the five ending in the suffixes *datar*, *datam*.

(Note—**कतर**, **कतम**, **अन्य**, **अन्यतर**, **इतर**. See No. 155).

No. 207.—**नेतराच्छन्दसि** (7-1-26) but substitute not add for *su* and *am* after *itara*, in the Vedas (as, **चार्ज्यमितरम्**).

No. 208.—**युष्मदस्मदभ्यां इतोऽश्** (7-1-27). *As* for *has* after *yushmad* and *asmad* (Thou and I).

No. 209.—**हे प्रथमयोऽम्** (7-1-29). *Am* for *śe* and for the 1st 6 suffixes coming after the ilk (*yushmad* and *asmad*).

No. 209 a.—**अतोऽम्** (7-1-27). *N* for *as* after the ilk (apply Max. 47)

No. 210.—**भ्योऽभ्यम्** (7-1-30). *Bhyam* or *abhyam* for *bhyas* after the ilk, (i. e. *yushmad* and *asmad*).

No. 211.—**पठभ्या अत्** (7-1-31). *At* for the *bhyas* of the 5th case after the ilk.

No. 212.—**एकवचनस्य च** (7-1-32). *At* for *śasi* after the ilk.

No. 213.—**साम आकम्** (7-1-33). *Ākam* for the modified form of the affix of the 6th plural, after the ilk.

(Note that *sām* is formed of *sut* and *ām*).

No. 214.—**हेराम् नद्यादीभ्यः** (7-3-116). Substitute:—*ām* for *śi* after words ending in *nadi* or in the feminine suffix *āp*, and after *ni* (a leader).

No. 215.—**इदुदभ्यां** (7-3-117). The ilk (*ām*) for the ilk (*śi*) after what ends in short *i* or *u* and is called *nadi*. (See No. 159).

No. 216.—**ओत्** (7-3-118). *Aut* for the ilk (*śi*) after short *i* or *u* (of a base).



No. 217.—अव्ययेः (7-3-119). *Aut* for the ilk (*hi*) after short *i* or *u* and short *a* for the final of *ghi*, (see No. 170) when *hi* follows *ghi*.

No. 218.—आद्धो नासिधाम् (7-3-120). *Ná* for *di* coming after *ghi*, but not in the feminine.

Note that the augments used in the following rules are all distinguished by the indicatory letter *t*; hence they all come before the initial letter of what they enlarge by No. 39.

No. 219.—आनि सर्वनामः सुट् (7-1-52). Let the augment be *aut* of *ám* after Pronominals ending in a long or short.

No. 220.—त्रेस्त्रयः (7-1-53). [Substitute *traya-* for *tri*, three before the suffix *ám*].

No. 221.—इस्वनद्यापोनुट् (7-1-54). *Nut* of *ám* after an inflective base ending in a short vowel, or in *nadi* or in *áp*.

No. 222.—अट् चतुर्थ्यश्च (7-1-55). The ilk of the ilk after what is called *shat*, and after *chatur*, four.

No. 223.—आय नद्याः (7-3-112). *Át* of suffixes with the indicatory *ñ* after a word ending in *nadi*.

No. 224.—याहाप (7-3-113). *Yat* of *ñit* suffixes after *áp* (i. e. what ends with *áp*).

No. 225.—सर्वनामः स्याद्दुस्त्रयश्च (7-3-114). *Syat* of *ñit* suffixes after a Pronominal ending in *áp* and shorten the *áp*.

Now note that Maxims, 55 and 37 are used in interpreting the following rules.

No. 226.—ह्रस्वस्य गुणः (7-3-108). Substitute *Guna*—for the final short vowel of a base, when *sambuddhi*, i. e. the voc. *su* follows.

No. 227.—जसि च (7-3-109). Also when the suffix *jas* follows.

No. 228.—ज्ञतेहि सर्वनामस्थानयोः (7-3-110). For a base ending in short *ri*; when *ñi* and *Sarvanámasthan* suffixes follow (see Nos. 171 and 180).

No. 229.—चेङिति (7-3-111). For *ghi*, when *ñit* suffixes follow.

Note that Maxims, 55 and 45 are applied in the following.

No. 230.—बहुवचने भ्रत्येत् (7-3-103). Substitute *akár* for the final short *a* of a base, when a plural suffix beginning with *jñal* follows.

No. 231.—आसि च (7-3-104). For the ilk of the ilk, when *as* follows.

No. 232.—आदि चापः (7-3-105) For *ap*, when *ā* or *as* follows.

No. 233.—सम्बुद्धी च (7-3-106). For the ilk (*ap*), when *sambuddhi* follows.

## CHAPTER VIII.

### DELLANSION OF BASES ENDING IN SHORT A.

Ex. राम—Rāma.

1. s. राम + सु = राम + स् (Nos. 4 and 2a) = रामस् (133) = राम + र् (Nos. 4 and 2a) = रामः (109).

1. d. राम + आ (186). At this stage, in accordance with the judgment of No. 58, the following rule to the exclusion of No. 69 seems to apply.

No. 234.—प्रथमयोः पूर्वसवर्णं (6-1-102). अकः प्रथमाद्वितीयं पूर्वसवर्णं दीर्घं एकादेशः स्यात्—When *ak* of the 1st and second case follows *ak*, substitute the long vowel homogeneous with the preceding *ak*, singly for both. By this rule, the inflected form would be रामा, but the next rule forbids this step.

No. 235.—नादि चि (6-1-104). आदिचि न पूर्वसवर्णं दीर्घः । वृद्धिरेचि रामौ ॥ Rule 234 does not take effect, when *ich* follows *a*. Hence, reverting to No. 69, we have

1. d. रामौ 1 p. राम + जस् = राम + जस् (149) = Now this form gives occasion for the operation of the following Aprāda (contradictory) rule.

No. 236.—अतो गुणे (6-1-97). अपदान्तादकाराद्गुणे परतः पररूपमेकादेशः स्यात् ॥ When *guṇa* follows short *a* being not final in a *pada*, the form of the following (*guṇa*) is singly substituted for both. But according to Maxm. पुरस्तादपवादात् (69 a.) this Aprāda contradicts No. 73, but not No. 234. Hence by No. 234, we have रामाः in 1 p.

2. s. राम + अस्—again.

No. 237.—अमि पूर्वः (6-1-107). अकोऽप्यविपरतः पूर्वरूपमेकादेशः स्यात् । When *ak* is followed by the vowel of *am*, the form of the preceding *ak* is singly substituted for both. Hence, रामम् 2. s.

2. d. रामौ ; 2. p. राम + शस् = रामश् (151) = रामाश् (234).

No. 238.—तस्माच्छसोनःपुंसि (6-1-103). पूर्व सवर्णदीर्घार्त्तं धरा यः शसः सकारस्तस्य नः स्यात् पुंसि ॥ *N* is substituted for the *s* of *śas* in the masculine, when the long vowel homogeneous with the prior has been singly supplied (see No. 234) hence, रामान्. Now this form apparently calls into action the following rule.

No. 239.—अद् कुष्ठाद् नुम् व्यवाये ऽपि (8-4-2). अद् कवर्गपवर्ग आद् नुम् एतेर्व्यस्तीर्यथा संभवं मिलितेष्व व्यवधाने ऽपि रपाभ्यां परस्य न स्य शः स्यात्समान पदे । पद व्यवाये ऽपि = इति निषेधं बाधितुमाद् ग्रहणम् । नुम् ग्रहणमनुस्वारोपलक्षणाथम् ॥ The dental *n* following *r* or *sh* in the same *pāda* is changed to the cerebral, although *at*, *ku*, *pu* (letters of these groups), the particle *ān* and *num*, singly or conjointly come between them. The citation of *ān* is simply to debar the prohibition 'Pādavyāvāyepi' (8-4-38). *Num* here represents anusvāra. Now *n* would be changed to the cerebral, but being final it comes within the scope of the following prohibitive rule.

No. 239 a.—प्रदान्तस्य (8-4-37). नस्यशोन । रामान् । The final *n* of a *pāda* is never changed to the cerebral. Hence, we have रामान् in 2. *p*.

3. *s*. राम + टा = राम + इन (193) = रामेभ्य (Guna) = रामेण (238). राम + भ्याम्. 3. *d*. to this form the next rule refers.

No. 240.—सुपि च (7-3-102). यज्ञादौ सुप्यन्तोऽङ्गस्य दीर्घः ॥ When a case-affix with the initial *ya* follows a base ending in short *a*, the short *a* is lengthened. Hence, 3. *d*. रामाभ्याम्. 3. *p*. राम + भिस् = राम + येस् (190) = रामैः (Nos. 69, F33, 109).

4. *s*. राम + डे = राम + य (194) = रामाय (240). Here by Maxw No. 46. *Ya* is a case-affix, the preceding vowel is lengthened. 4. *d*. रामाभ्याम् । 4. *p*. रामभ्यस् = रामेभ्यः (230).

5. *s*. राम + ईसि = राम + आत् (193) = रामात् (73) = रामाद् (87) Now the final *d* of this *pāda* is changed to *t* (त्) by the following.

No. 241.—वावसाने (8-4-56). *Char* is optionally substituted for *phal*, when a pause follows (see No. 13). Hence, we have the alternative form रामात् also. 5. *d*. रामाभ्याम्. 5. *p*. रामेभ्यः ।

6. *s*. राम + ईस् = रामस्य (193). 6. *d*. राम + ओस् = रामे ओस् (231) = रामयोः (65; 133, 109). 6. *p*. राम + आम् = राम + नाम् (221).

No. 242.—नामि (6-4-3). अजन्ताङ्स्यदीर्घः स्यात् । When *nām* follows, the final vowel of a base is lengthened. Hence 6. *p*. रामानाम्. 7. *s*. राम + ङि = राम + इ (151) = रामे (Guna). 7. *d*. रामयोः. 7. *p*. राम + सु, रामे सु (230) This invokes the following

\* No. 243.—(इण कोः) आदेश प्रत्ययोः (8-3-59). इण कर्गभाष्यां परस्या पठान्तस्यादेशः प्रत्ययावयवश्चयः सकारः तस्य मूर्धन्यादेशः स्यात् । विवृताद्यास्य सस्य तादृश एवषः ॥ Substitute the cerebral for the dental *s*, when the dental *s* following *m* or *ku*, and not forming the final of a *pada* is either a substitute or part of an affix. *Sh* is the like of *s* dental. Hence, रामेषु । Voc. sing. हे राम + स् (see 148g.). The *s* of the Voc. sing. is elided by the following.

No. 244.—एङ् ह्रस्वात् सम्बुद्धेः (6-1-69). The consonant of *sambuddhi* is elided after an Inflective base ending in *en* or in a short vowel. Hence, हे राम । Voc. dual हे रामौ, हे रामाः । एवं कृष्णादयो ऽप्यदन्ताः । In the same way are declined Krishna and other words ending in short *a*. All bases ending with the *kṛt* suffixes—चञ्, अच्, अप्, घ, ङ, नन, नङ्; are invariably masculine and are declined like Rāma.

#### B.—DECLENSION OF PRONOMINALS ENDING IN SHORT *a*.

N.\*B.—The Pronominals too are declined like Rāma with certain exceptions as are given hereafter.

सर्व—all. 1. *s.* सर्वः । 1. *d.* सर्वौ । 1. *p.* सर्व + जस् = सर्व + शो (198) = सर्व + ई (151) = सर्व (*guna*). 2. *s.* सर्वम् । 2. *d.* सर्वौ । 2. *p.* सर्वान् । 3. *s.* सर्वेषां । 3. *d.* सर्वाभ्याम् । 3. *p.* सर्वैः । 4. *s.* सर्व + डे = सर्वस्मै (195). 4. *d.* सर्वाभ्याम् । 4. *p.* सर्वेभ्यः । 5. *s.* सर्व ङसि = सर्वस्मात् (196). 5. *d.* सर्वाभ्याम् । 5. *p.* सर्वेभ्यः । 6. *s.* सर्वस्य । 6. *d.* सर्वयोः । 6. *p.* सर्व + आम् = सर्व + सम (219) = सर्वसाम् (230) = सर्वेषाम् (243). 7. *s.* सर्व + डि = सर्वस्मिन् (196). 7. *d.* सर्वयोः । 7. *p.* सर्वेषु । एवं विवृतादयो ऽप्यदन्ताः । In like manner are declined *visvā*, &c. ending in short *a*.

उभयब्दो नित्यं द्विवचनान्तः । The word *ubha* 'both' always ends with dual suffixes. Thus उभौ 1 and 2. *d.* उभाभ्याम् । 3, 4, 5. *d.* उभयोः । 6 and 7. *pl.* तस्येह पाठस्तु उभकाचित्यकजर्थः । The object of reading *ubha* as a Pronominal is to make it take the *taddhit* suffix *akach*. Hence, उभकौ, &c. समः सर्वपर्यायस्तुल्यपर्यायस्तु नेह गृह्यते, यथा संख्यमनुदेशः समानामिति ज्ञापकात्. *Sama* when it is a pron., is synonymous with *sarva* 'all,' but not with *tulya* (equal), as is explicitly shown by its use as *samanām*, but not as *sameṣām*. The changes to be noted in regard to the nine *pūrva* &c. (see Nos. 162 and 197) are as follows.

1. *p.* पूर्वे or पूर्वाः । 5. *s.* पूर्वस्मात्, पूर्वात्, पूर्वाद् । 7. *s.* पूर्वस्मिन्, पूर्वे । The rest like *sarvā*. Like *pūrva* are declined ३२, अवर, दक्षिण &c. एक

is always singular. एकः, एकम्, एकेन, एकस्मै, एकस्मात्, एकस्य, एकस्मिन् ; त्वत् and त्व are both *adanta* s. e. end in short a; and are synonymous with अन्यः । Those which end in consonants will be treated later on

### C.—DECLENSION OF DEFECTIVE BASES.

The word निर्जरः (free from old age) requires to be noted, as an example of a Defective base.

No. 245.—जरायाः जरसन्यतरस्याम् (7-2-101). अक्षादौ विभक्तौ । Substitute *jaras* for *jará* before a case-suffix with an initial vowel पदाद्वयकारे तस्य च तदन्त्यस्य च । Within the jurisdiction of *pada* and *aniga*, i. e. in the course of the operation of rules relating to finished words and Inflective bases, whatever is spoken of a particular word, applies also to what ends with the word. Hence, what is said about *jará*, is also true of what ends with *jará*. But if it be urged that *jaras* should take the place of the whole word? *ni-jara*, as enjoined by No. 48, it cannot hold good, because निर्देश्यमानस्यादेशो भवन्ति substitutes take the place of that form only which is exhibited in the rule enjoining a substitute. Hence, the substitute *jaras* comes in the room of *jará* only which is cited in the rule. Again, another objection may be raised, that *jaras* is enjoined of *jará* with the long a; but not of *jara* with the short a. This objection is thus answered—एकदेशविभक्तमनन्वदिति । What is marked by a change in part does not become like another, i. e. quite a different thing. By way of illustration it is said that a dog remains a dog, even after it has lost its ears. Hence, 1. s. निर्जरः । 1. d. निर्जरसौ, निर्जरसः । 2. s. निर्जरमम् । 2. d. निर्जरसौ । 2. p. निर्जरसः । 3. s. निर्जरसा । 3. d. निर्जराभ्याम् । 3. p. निर्जरैः, &c. It is declined like *Ráma* before suffixes beginning with consonants.

No. 246.—यद्दन्तेमासहृन्निग्रसन्पृष्टोऽप्यन्तकञ्जकञ्जुदन्तासञ्जसुप्रमतिषु (6-1-63). पाद, दन्त, नासिका, मास, हृन्, निग्र, निशा, असञ्ज, यूप, दोष, यकृत, यकृत, उदक, आस्य, यथा पदादयमादेशाःस्युः अक्षादौ वा ॥ When *śas*, &c follow, optionally substitute—*pad* for *páda* (the foot); *dat* for *danta* (a tooth); *nas* for *násika* (the nose); *mas* for *mása* (a month); *hríd* for *hrídya* (the heart); *nít* for *nítá* (night); *asan* for *asriś* (blood); *yúshan* for *yúsh* (soup); *doshan* for *dosh* (the arm); *yakan* for *yakrit* (the liver); *śakan* for *śakrit* (dung); *udan* for *udaka* (water); *āsan* for *āśya* (mouth).

1st case पाठः, पाठो, पाठाः । 2nd case पाठम्, पाठो, पाठान् or पठः ।  
3rd case पठान् or पाठेन, पाठाभ्याम् or पठभ्याम्, पाठैः or पठद्भिः, &c.

1st case मासः, मासो, मासाः । 2nd case मासम्, मासो, मासान् or मासः । 3rd case मासा or मासेन, मासाभ्याम् or मासभ्याम् = माभ्याम् । ( Here, *r* for *s* by No. 133, *y* for *ru* by No. 136 and elision of *y* by No. 140 ).  
3. *p.* मासिः or मासेः । 4. *s.* मासे, or मासोय, माभ्याम्, &c.

1st case दन्तः दन्तो, दन्ताः । 2. *c.* दन्तम्, दन्तो, दन्तान् or दन्तः । 3. *s.* दन्ता or दन्तेन । 3. *d.* दन् + भ्याम् = दन्भ्याम् (*d* for *t* by 87, because *danta* is named *pada* before *bhyam*, &c by No 172 ). In *datah*, *daida*, the substitution of *gas* does not take place; because inflective bases are called *bha* before *yuchadi* suffixes by No. 173.

1st case—यूयः, यूयो, यूयाः । 2. *c.* यूयम्, यूयो, यूयान् or यूयन् इयः ।  
This form seeks the aid of the following.

No. 247 —अल्लोपोः ( 6-2-134 ). अङ्गावयवोऽसर्वनामस्थानपञ्चादि  
स्वादिपरो योऽन् तस्याकारस्य लोपः स्यात् । The short *a* of *an*, the last syl-  
lable of an inflective base is elided before case-suffixes beginning with  
*y* or *a* vowel and not being *sarvanāmasthanas*. Hence, यूयन् + अयः । The  
*n* after *sk* will be changed to the cerebral by the following rule.

No. 248.—रप भ्यां लोपः समानपदे ( 8-4-1 ). In the same *pada*  
or finished word, *n* following *r* or *sk* is changed to the cerebral. Hence  
2. *p.* यूयः । 3. *s.* यूयाः । 3. *d.* यूयन् + भ्याम् । The *n* in this form is elided  
by the next rule.

No. 249 —न लोपः प्रतिपदिकान्तस्य ( 8-2-7 ), प्रतिपदिकं संज्ञकं यन्  
पदं तदन्तस्य नस्य लोपः स्यात् । The final *n* of a *Pratipadikā*, when it  
attains to the designation of a *pada* is elided. When the suffixes  
following a crude form ( *Pratipadikā* ) are elided, or when a crude form  
is called a *pada* by No. 172, this rule applies. Hence, we have 3. *d.*  
यूयभ्याम् । 3. *p.* यूयभिः । 7. *s.* यूयन् + ङि । This form calls for the  
optional elision of *a* in accordance with the following.

No 250.—विभाषा ङिप्रयोः ( 6-4-136 ). The short *a* of *an* ( see  
No 247 ) is optionally elided before *ṅi* and *ṣi*. Hence 7. *s.* यूयणि or  
यूयि । The other words of Rule 246 will be declined in their proper  
places. द्वेयोरह्नाभयो, द्वयः ( lasting two days ). This is declined like  
Rama, but the 7th case of it is formed by the next rule.

No. 251.—संख्याविधायपूर्वस्याहस्याऽहनन्यतरस्यां ङी (6-3-116). *āhan* is optionally the substitute of *āhma* before the suffix *ñi*, when it occurs in a compound preceded by a numeral, or by *vi* or by *śāya*.

ऋह + ङि = ऋहं + इ or ऋहन् + इ = ऋहे (Guna) or ऋहनि, or ऋहि (250). अहः सायः = सायाहः (evening) 7. s. सायाहे or सायाहि or सायाहनि 1. विगतमहर्षहः (the past day) 7. s. व्यहे or व्यहि or व्यहनि. Now we come to the declension of bases ending in long *a*.

#### D.—DECLENSION OF BASES ENDING IN LONG *a*.

विश्वं प्राप्नोति विश्वपाः (the Preserver of all, God).

No. 252.—दीर्घाञ्जसि च (6-1-105). When *jas* or *ich* (letters of *ich* group) follows a long vowel, the long vowel homogeneous with the preceding is not substituted (an exception to No. 234). Thus, we have विश्वपा (vriddhi, 69) in 1. d.

1. p. विश्वपाः (73). 2. s. विश्वपासु (237). 2. d. विश्वपौ. 2. p. विश्वपा + ग्रसु. *Viśvapā* being called *āha* by No. 173, the long *a* of *pā* is elided by the next rule.

No. 253.—प्राप्ते घातेः (6-4-140). Elision is the substitute of an inflective base that ends with a verb ending in the long *a*, when the base is called *āha*. The elision in this case affects the final of the base by No. 45.

Hence, विश्व + ग्रसु = विश्वपः. 3rd case विश्वपा, विश्वपाभ्याम्, विश्वपाभिः. 4th case विश्वपे, विश्वपाभ्याम्, विश्वपाभ्यः. 5. s. विश्वपः. 6. s. विश्वपः. 6. d. विश्वपौ. 6. p. विश्वपासु. 7. s. विश्वपि. 7. p. विश्वपासु. Voc. sing. हे विश्वपाः, &c. एवं शब्दब्रह्मादयः. In the same way *śaṅkhaśādhmā*, the blower of a conch-shell and the like. हाहा 'a celestial musician.' This does not end in a verb; hence it differs in declension from *viśvapā*. 1st case हाहाः, हाहौ, हाहाः. 2. c. हाहाम्, हाहौ, हाहान्. 3. c. हाहा (No. 73) हाहाभ्याम्, हाहाभिः. 4 हाहे (vriddhi) हाहाभ्याम्, हाहाभ्यः. 5 हाहाः (73), हाहाभ्याम्, हाहाभ्यः. 6. c. हाहाः, हाहौ (vriddhi) हाहाम्. 7. c. हाहे (Guna) हाहौ हाहासु ॥

#### E.—DECLENSION OF WORDS CALLED *ghī* (see No. 170).

Ex. हरि = Vishṇu. 1. s. हरिः (133, 109). हरी (234). 1. p. हरिजसु = हरे + ग्रसु (227) = हरयः (65). 2. s. हरिम् (237). 2. p. हरी. 2. p. हरीम् (234, 238). 3. s. हरि + टा, *ān* is an old name of 16.

No. 254.—आहो नास्त्रियाम् (7-3-120). *Nā* is the substitute of *tā* coming after a base named *ghī*, but not in the Feminine. Hence, 3. *s.* हरिणा (248). 3. *d.* हरिभ्याम् । 3. *p.* हरिभिः । 4. *a.* हरि + हे = हरे + ए (229) = हार्ये (65). 4. *d.* हरिभ्याम् । 4. *p.* हरिभ्यः । 5. *s.* हरि + हसि । Then

No. 255.—हसि हसोऽयम् (6-1-110). When *ah* is followed by the short *a* of *hasi* and *has*, the form of the prior is singly substituted for both. Hence हरे + अस् (229) = हरेऽ = हरेः (133, 109). 5. *d.* हरिभ्याम् । 5. *p.* हरिभ्यः । 6. *s.* हरेः । 6. *d.* हर्वोः (*yan*). 4. *p.* हरीणाम् (231, 242 and 239) । 7. *s.* हरि + हि = हर + ओ (217) = हरी (69). 7. *d.* हर्वोः । 7. *p.* हरिषु (243). Voc. हे हरे (226) हे हरी, हे हार्यः । In the same way decline कृषि (a poet). श्रीपति (Lord of Fortune). रौद्र (the sun) अग्नि (fire). अरि (a foe). अलि (a black bee), &c., &c.

ए. मुखि (a friend).

No. 256.—अनङ् सो (7-1-93). *Anān* is the substitute of the base *sakhi*; when *su*, other than the vocative, follows. Thus: सखन् + स । *Anān* by Maxilo. No. 46 occupies the place of the final letter of *sakhi*. Again the penultimate letter of the form *sakhan* is to be elided by the next rule.

No. 257.—सर्वनामस्थानेचासंबुद्धौ (6-1-8). The penultimate letter of a base ending in *n* is lengthened, when a *sarvanāmaasthāna* not being *sambuddhi*, follows. Hence, सखान् स । Now the *s* being a unilateral suffix (see No. 174) is elided by the next rule.

No. 258.—ह्रस्वव्यभ्यो दोर्घात् सुतिथ्युक्तं ह्रस्व (6-1-68). There is elision of the suffixes, *su*, *ti* and *si* (the last two being verbal), when reduced to the unilateral form after what ends in *ā* *hal* or *hi* or *ap*. Hence, सखान् = सखा (249). 1. *d.* सखि + ओ ॥

No. 259.—सव्युत्तरसंबुद्धौ (7-1-92). When the *Sarvanāmaasthāna* suffixes lacking the designation of the vocative come after the base *sakhi*, they are treated as *nī*, i. e. what has an indicative *n*. Hence the suffixes, ओ, जस्, अम्, औद् are *nī* after *sakhi*. The office of *nī* suffixes is stated below.

No. 260.—अचोऽङिति (7-2-115). अतिङिति च येऽङन्ताङ्गस्य दृष्टिः स्यात् । *Vridhī* is the substitute of a base ending in a vowel, when *nī* or *nī* suffixes follow. Hence, सखि + ओ = सखायौ (*echo*). 1. *p.* सखायः । 2. *s.* सखायम् । 2. *d.* सखायौ, सखीन् (234-238) । 3. *s.* सखा (61) । 3. *d.*



सखिभ्याम् । 3. *p* सखिभिः । 4. *s* सख्ये, सखिभ्याम्, सखिभ्यः । 5. *s* सखि + हसि = सख्य + अस । After *yam* has taken place, the next rule applies.

No. 261.—*कृत्यात्वरस्य* (61-112). Short *u* is the substitute of the suffixes *hasi* and *has* coming after the syllables *khi* and *ti* (long and short), for the final vowels of which *yam* has been substituted (i. e. after *khy*, *ty*). By Maxim. 47, *u* is used instead of the initial vowel of *hasi* and *has*. Hence, 5. *s* सख्युः । 5. *d* सखिभ्याम् । 5. *p* सखिभ्यः । 6. *s* सख्युः । 6. *d* सख्योः सख्योनाम् (231, 242). 7. *s* सख्यो (216, 61). 7. *d* सख्योः । 7. *p* सखियु र्वा द्वे सखे (226). नति = master. This word is not *ghā* in the simple form (170a). Hence *yam* instead of *Guna* is used in its declension. Thus 3. *s* सख्यः । 4. *s* सख्यः । 5 and 6. *s* सख्युः (261). 6 and 7. *d* सख्योः । 7. *s* सख्यो (216); the rest like *Hari*. But in a compound, 3. *s* सूपतिना । 4. *s* सूपतये, &c.

Ex. शोभनः सखा, सुसखः (a beautiful friend). 1. *d* सुसखायै । 1. *p* सुसखायः, अनङ् शिष्टभाष्ये राङ्गत्वसुदन्तेऽपि प्रवृत्ते, समुदायस्य सखि रूपत्वा भाषाटसखीति चिसंज्ञा, कृत्यादित्युत्थ न ॥ The substitute *arañ* and the change of the status of the *sarv.* suffixes to that of *nit* suffixes, all these being peculiar to the base of a word, are applicable to what ends with the base, but as the compound form (*susakhī*) is quite different from the simple *sakhī*; hence the compound is called *ghā* (the limitation, असखि being quite inopportune) and No. 261 cannot apply. Hence 3. *s* सुसखिना । 4. *s* सुसख्ये । 5 and 6. *s* सुसख्युः । 7. *s* सुसख्यो, &c.

अतिशयितः सखा, अतिसखा (a great friend). परमः सखा यस्य = परम सखा (he who has the most excellent friend or a bosom friend). सखीमतिक्रान्तेऽतिसखि (superior to or surpassing a female friend). 1. *d* अतिसखायै, परमसखायै, अतिसखी, गौणत्वोपानङ् गित्वे प्रवर्तते । In परम सखा, the word *sakhī* has lost its independent character, still the substitute *arañ* and the characterisation of *sarvanāmaasthān* suffixes as *nit* suffixes are applicable. In the 3rd and the subsequent cases, these are declined like *Hari*; while अतिसखिः is wholly declined like *Hari*.

#### F.—DECLENSION OF NUMERALS ENDING IN SHORT *i*.

\* कति (how many?) is a true plural. Hence, 1. *p* कतिजम् *kati* being named *shat* by No. 176, the suffix *jas* as well as *has* is elided by No. 203, and the *luk* thus taking the place of the suffixes does not influence the form *kati*, as elided suffixes generally do ( ) be

cause No. 179 forbids such a course. Hence *kats* cannot be affected by *guna* in accordance with No. 227. Thus 1. *p.* कति । 2. *p.* कति । 3. *p.* कतिभिः । 4. *p.* कतिभ्यः । 5. *p.* कतिभ्यः । 6. *p.* कतिनाम् । 7. *p.* कतिषु ॥

Ex त्रि (three) , 1. *p.* त्रि + इस् = त्रे + अस् (227) = त्रयः (65). 2. *p.* त्रि + अस् = त्रीन् (234, 238). 3. *p.* त्रिभिः । 4. *p.* त्रिभ्यः । 5. *p.* त्रिभ्यः । 6. *p.* त्रि + आम् ॥

No. 262.—त्रेस्त्रयः (7-1-53). Substitute *traya* for *tri* before *dm.* Hence त्रयाणां (231, 242, 239). 7. *p.* त्रिषु । मोक्षस्त्रिषु । Also when *tri* occurs at the end of an attributive Comp.

Ex त्रियत्रयानाम् (of those who have three dear friends). द्वि = two, is dual and used as a Pronominal.

No 263 — त्वद्वादीनामः (7 2-102). Short *a* is the substitute of the Pronominals beginning with *tyad* (see 155), when a case-suffix follows. द्विदेवन्तानामेवेष्टिः । The great Commentator wills that the list shall not extend beyond *dvā*. Hence, 1 and 2. *d.* द्वि + ओ = द्व + ओ = द्वौ । 3, 4, 5. *d.* द्व + आम् = द्वाभ्याम् (240). 6 and 7. *d.* द्वि + ओम् = द्व + ओम् = द्वे + ओम् (231) = द्वयोः 2 द्वौ अतिक्रान्ते = अतिद्विः (excelling the two) like *Hari*. औदुलोमिः (a descendant of Uduloman).

1. *s.* औदुलोमिः । 1. *d.* औदुलोमी । 1. *p.* औदुलोमाः ॥

2. *s.* औदुलोमिम् । 2. *d.* औदुलोमी । 2. *p.* औदुलोमान् ॥

लौलोमोऽपत्येषु बहुषु, अकरो वक्तव्यः । Short *a* is the substitute of *Uduloman* to express a plurality of descendants. In the plural number the form औदुलोमि is declined, and in singular and dual औदुलोमि which resembles *Hari*.

#### G.—DECLENSION OF WORDS ENDING IN LONG *i*.

Ex वातप्रमिमीते, वातप्रमी 'out-running the wind; an antelope.'

1. *s.* वातप्रमीः । 1. *d.* वातप्रम्यौ (No. 234 does not apply here, because No. 252 prohibits its operation; hence No. 267 applies). 1. *p.* वातप्रम्यः । 2. *s.* वातप्रमीम् (237). 2. *d.* वातप्रम्यौ । 2. *p.* वातप्रमीन् । 3. *s.* वातप्रम्या, वातप्रमीभ्याम्, वातप्रमीभिः, 4. वातप्रम्ये, do. वातप्रमीभ्यः, 5th वातप्रम्यः do. do. 6. वातप्रम्यः, वातप्रम्योः, वातप्रमी + आम् = वातप्रम्याम्, 7. वातप्रमी, do. वातप्रमीषु, (243). 7. *s.* वात प्रमी, अकः सवर्णे ॥

क्विबन्तवातप्रमीशब्दस्य तु अमि अस्मिन् च विशेषः, वातप्रम्यम् वातप्रम्यः, वातप्रम्यि; सन्नेकाक्षे इति, यम् । The word *vātaprami*, when it ends in

*kvip*, forms. 2. *s*. वातप्रम्यम् : 2. *p*. वातप्रम्यः : 7. *s*. वातप्रम्यि, in accordance with No. 267. The 1st *vātapramā* ends in the *unad*, suffix ई (वातप्रमोः Rule 1, Chapter IV. *unadi*).

In the same way are declined ययी (यात्यनेनेति = a path). ययी (पातिलोकमिति = the sun) &c.

बहुः श्रेयस्यो यस्य स बहुश्रेयसो, 'he who has many excellent qualities', like *nadi*. We have, 1. *s*. बहुश्रेयसी, (No. 258). 1. *d*. बहुश्रेयसी (61) 1. *p*. बहुश्रेयस्यः : 2. *s*. बहुश्रेयसीम् : 2. *p*. बहुश्रेयसीन् : 3. *s*. बहुश्रेयस्या (61) 3. *d*. बहुश्रेयसीभ्याम् : 3. *p*. बहुश्रेयसीभिः : 4. *s*. बहुश्रेयसी + डे = बहुश्रेयसी + आट् + डे (223, the *ñi* suffixes of *nadi* are enlarged by *āt*, hence) बहुश्रेयसी या, यः ; to this form, the next rule refers.

No. 264.—आट्प्रच (6-1-90). आट्प्रचिपरिवृद्धिरेकादेशः स्यात् । *Vrid-dhi* is the single substitute, when *ach* follows *āt*. Thus = बहुश्रेयसी + रे = बहुश्रेयसी (yan).

5 and 6. *s*. बहुश्रेयस्याः (*āt*, *vrid-dhi*; *yan*), 6 and 7. *d*. बहुश्रेयस्योः 6. *p*. बहुश्रेयसीनाम् (221). 7. *s*. बहुश्रेयस्याम् (214) 7. *p*. बहुश्रेयसीषु :

No. 265.—अम्बायनद्वोहृत्त्वः (7-3-197). The short vowel is the substitute of words meaning *ambā* (a mother) and of *nudi*, when the vocative *su* follows.

Hence, हे बहुश्रेयसि.

Ex. कुमारोमिच्छन् कुमारीवाचरन् वा ब्राह्मणः कुमारी : 'A Brahman who wishes for a damsel, or acts like a damsel,' here *kvip* in the sense of the agent is added to the nominal base *kumārī*. This verbal suffix entirely disappears leaving the base bare.

1. *s*. कुमारी (258). 1. *d*. कुमारी + औः Being formed by the verbal affix *kvip*, this word comes within the scope of the following general rule.

No. 266.—अचिञ्नुधातुभुवां चोरियङ्वङो (6-4-77). अनुप्रत्ययान्तस्य चोर्वा वक्षान्तस्य धातोर्भू इत्यस्य चाङ्गस्येयङ्वङो स्तोऽजादौ प्रत्ययेपरि ॥ Of verbal bases ending in the suffix *inu* or of verbal roots ending in the letter *i* or *u*, and of the nominal base *bhru*, *iyañ* and *uwañ* are the substitutes ; when an affix beginning with a vowel follows. Now in the case of *kumārī* consisting of more syllables than one, this general rule gives way to the next special rule of the *aparāda* nature.

No. 267.—हरनेकाचोऽसंयोगपूर्वस्य (6-4-82) धात्ववयवसंयोगपूर्वो न भवति यङ्वर्णस्तदन्तो यो धातुस्तदन्तस्यानेकाचो ह्रस्व यण स्यादजादौ प्रत्ययेपरि ॥

*Yan* is the substitute of a multivocal base ending in a verbal root that ends in *i* not preceded by a compound consonant forming a part of the root; when an affix with an initial vowel follows. Hence, *yan*—कुमार्यो, 1. *p.* कुमार्ये; voc. sing. हे कुमारि (265), 2. *s.* कुमार्यम्; 2. *p.* कुमार्यः; 4. *s.* कुमार्ये; 5. and 6. *s.* कुमार्याः; 6. *p.* कुमारीणाम्; 7. *s.* कुमार्याम्; 7. *p.* कुमारीषु; प्रधी, a genius, is thus declined—1. *s.* प्रधीः; 1. *d.* प्रधी; 1. *p.* प्रध्यः; 2. *s.* प्रध्यम्; 2. *d.* प्रधी; 2. *p.* प्रध्यः; 7. *s.* प्रध्यि; the rest like *ataprāmi*. Note that *kumārī* in spite of losing its independent character is still declined like *nadī*.

Ex. उची 'one who leads up, a rescuer,' 1st sing. उचीः, उची। धातुना ह्येगस्य विशेषणादिहस्यादेवयण। The compound consonant as mentioned in Rule No. 267 must be a part of a verbal root, and since the compound consonant in this example is formed of the initial letter of the root *ni*, to lead and the final of *ut*, hence No. 266 does not apply and we have *yan* by No. 267. एतं ग्रामणी। In the same way *grāmaṇi*, the leader of a village. Why the restriction, 'not preceded by a compound consonant'? Witness सुप्रियौ 'two prosperous men', here the final *i* is preceded by a compound consonant forming part and parcel of the root.

N. B.—गतिकारकेतरपूर्वपदस्य यण् नेष्यते। It is the wish of the great Commentator that *yan* shall not be the substitute of what is preceded by something else than *gati* (25a) and *Kāraka*.

Hence, शुद्धिधौ 'two men of pure minds,' परमधिधौ 'two men of great intellect.'

No. 268.—न सूसुधिधौ (6-4-85). *Yan* is not the substitute of *śhu* 'to exist and *sudhi* 'an intelligent man,' before a case suffix beginning with a vowel. Hence, 1. *s.* सुधीः; 1. *d.* सुधिधौ (266) सखायमिच्छतीति, सखीयति, ततः क्तिप् (सखी) 'he who wishes for a friend.' Acting on the principle that a partial alteration in a word does not affect its identity we have, 1. *s.* सखा; 1. *d.* सखायौ; 1. *p.* सखायः; voc. sing. हे सखीः, श्रीमि पूर्वद्विपात्यरत्वाद्यणिप्राप्ते ततोऽपि परत्वात्सख्युरसम्बुद्धौ, इति प्रवर्तते। By the Law of Posteriority *yan* (No. 267) supersedes the substitution of the Prior Form (No. 237) and then by the same Law is superseded by No. 259. Thus 2. *s.* सखायम्, 2. *p.* सख्यः (267) Use *yan* (267) in the rest of the declension of this word.

सहस्रेण वर्तते सखः, 'तमिच्छतीति, सखीः 'who wishes for what is in the sky' सुतमिच्छतीति सुतोः 'who wishes for a son' सुसमिच्छतीति

सुखी 'a pleasure seeker.' 1. *d.* सख्यो. सुख्यो, सुख्यो । 5 and 6. *s.* सख्युः, सुख्युः, सुख्युः (No. 261).

H.—WORDS ENDING IN SHORT *u* AND SHORT *ri*.

शंभु (Śiva) is declined like *Hari*, as, शंभुः, शंभू, शंभवः, &c. In the same way are declined विष्णु, वायु (the wind) भासु (the sun). Now, we come to the declension of bases ending in *ri*. The base क्रोष्टु 'a jackal' is treated as one ending in *ri* before *sarva* suffixes in accordance with the rule coming next.

No. 269.—कृञ्जवत्क्रोष्टुः (7-1-95) The form *kroṣṭu* is like *kroṣṭri* before *sarvanāmanthān* suffixes, but not before the *su* of *sambudhi*. Hence, we have to decline the form *kroṣṭri* in the 1st and 2nd case. Thus by No. 228 क्रोष्टु becomes क्रोष्टर् (44), but the following rule provides for the nom. sing. otherwise.

No. 270.—ऋदुशनस्पृष्टेऽनेहसां च (7-1-94). *Anān* is the substitute of words ending in short *ri*, of *uśinas*, 'the regent of the planet Venus,' of *parudansas* 'Indra' and of *anehas*, 'time,' when *su* not being *sambudhi* follows. Hence क्रोष्टन् + स ॥

No. 271.—अपृन्तृचस्वपुनपृनेष्टृदृदृहोतृपोत्रशस्त्राणाम् (6-4-11) The penultimate letters of these—*ap*, water; what ends in *trin* or *truh*, *svasri*, a sister; *naptri*, a grandson; *neshtri*, an officiating priest, *washtri*, a carpenter; *kshatri*, a charioteer; *hotri*, a Rigvedi priest, *potri*, a priest; *praśastri*, a ruler; —is lengthened, when a *sarvanāma* suffix excluding *sambudhi* follows. Since *kroṣṭri* ends in *trich*, we have क्रोष्टान् स । Again, eliding *s* by No. 258, and *n* by No. 249, we get 1. *s.* क्रोष्टा । 1. *d.* क्रेष्टारो (228 and 271) 1. *p.* क्रेष्टारः । 2. *s.* क्रेष्टारम् । 2. *d.* क्रेष्टारो । 2. *p.* क्रेष्टु + शस् । *Kroṣṭu* does not assume the *trich* form before *śas*, hence by No. 234 and 238, we have क्रोष्टून् । 3. *s.* क्रोष्टु + टा । then,

No. 272.—विभाषा तृतीयादिष्वचि (7-1-97). *Kroṣṭu* is optionally *kroṣṭri*, when a suffix of the 3rd case or of the subsequent ones beginning with a vowel follows. Hence, we have क्रोष्टु + आ = क्राष्टा in 3. *s.* or क्रोष्टुना । 3. *d.* क्राष्टुभ्याम् । 3. *p.* क्राष्टुभिः । 4. *s.* क्राष्टे or क्राष्टवे (229). 5. *s.* क्राष्टु + ङसि—to avoid *yañ* we have the next rule.

No. 273.—ऋत उत् (6-1-111). ऋदन्तात् ङसिङ्गोरिति परे उकार एकादेशः स्यात् । Short *u* is the single substitute, when the *a* of *neasi* and *uśas* follows what ends in short *ri*. Since a substitute for *ri* is always followed by *r*, we have to employ *ur*. Thus क्राष्टुर्स्.

No. 271.—रात्सस्य (४-२-२५) रेफात्सयोऽन्तस्य सस्येव लोपो नान्यस्य ॥ रेफस्य विपर्ययः । When *s* at the end of a compound consonant follows *r* in the same; it is elided, but any other letter under the same conditions cannot be elided. Hence, after the elision of *s*, *r* is replaced by a *visarga* (109). Thus 5 and 6. *s* क्रोष्टुः or क्रोष्टोः । 6 and 7. *d* क्रोष्टोः or क्रोष्टोः । 7 *s* क्रोष्टोः or क्रोष्टोः । 6. *p* क्रोष्टु + आम् । आम् परस्वान्तवद्भावे प्राप्ते ॥ सुमच्चिरसुञ्जद्भावेभ्यो नुद पूर्वविप्रतिषेधेन ॥

Here by virtue of *am*, two rules No. 272 and 221 come into effect at the same time; then by the Law of Opposition, No. 58, preference is given to No. 272. But Pāṇjali says: Let by the opposition of a preceding rule (contrary to No. 58) not be used in preference to *am*; the aphorism *achi-va-ri-a* (No. 362) and *trigat* form No. 272. Thus 6 *p*. क्रोष्टुनाम् । Now we come to the declension of bases ending in long *u*.

I.—*Loṣṭh-u, ri, lri, &c.*

Ex. वृहू (a celestial musician). 1st वृहूः, वृहो, वृहूः । 2nd वृहूम्, वृहो, वृहूम् । *Yan* is used in all cases.

Ex. अतिवज्र (victorious over armies) is declined like *nad*. Hence, voc. *s* हे अतिवज्रम् (265) । 4. *s* अतिवज्रम् । 5 and 6. *s* अतिवज्रम् । 6. *p*. अतिवज्रनाम् । Ex. खलपू (a sweeper). 1. *s*. खलपूः ॥

No. 275.—श्रोतः सुपि (6-4 83). धात्ववयवसंयोगपूर्वो न भवति य उवर्षस्तदन्तो यो धात्वस्तदन्तस्यानेकाव्ययस्य यण् व्यादजादौ सुपि । गतिकारकैतर पूर्वपदस्य यण् नेष्यते ॥ When a *sup* suffix beginning with a vowel follows; *yan* is the substitute of an inflective base that consists of more syllables than one, and ends with a verb; provided that the verb ends in the letter *u* not preceded by a conjunct consonant forming a part and parcel of it. *Yan* is not intended, when something else than a prefix or a case is attached at the beginning of a verbal word. And since *khala* is here a case 'Kāraka,' we have by employing *yan*, 1. *s*. खलपूः । 1. *p*. खलपूः, &c.

In the same way सुतः 'a good reaper.' Why 'that...consists'? Witness the Monosyllabic Form तूः, तुवो, तुवः ।

Ex. वज्रपूः (a frog); to avoid *van*, the following special rule was framed.

\* No. 276.—वर्षादेश (6-4 8) *Yan* is the substitute of this form before a *sup* suffix beginning with a vowel. Hence वर्षाभ्यो वर्षावः &c.

अन्दुदम्भुजम्बुकफेजुर्ककैन्धूदिधिपूरित्युणादिसूत्रेण व्युत्पादितः ॥ द्विभो 'यन्वे  
'to wind round.' दम्भतीति दम्भुः (a snake). अतिबन्धने (to bind)  
अन्दतीति अन्तुः (a tie). जमुअदने (to eat). जमतीति. जम्बुः (Indian fruit,  
jāmun). कफेजातीति कफेजु (phlegmatic) दिधि वैधे स्यतिव्यजति, दिधिषुः  
(losing courage or presence of mind). कर्क दधातीति कर्कन्धुः (the jujube  
tree)—all these words end in *kā*, a *unadi* suffix. 1. d. दम्भ्वो । 1. p.  
दम्भवः । 2. s. दम्भुम्; the rest like *Huhu*. द्वचिति नान्तेहिंसार्थे ऽव्यये भुवः  
क्विप् । The word दम्भु 'the thunderbolt' is formed of the indeclinable  
*drin* 'injury' and *bhu* 'to be' followed by *kwip*. द्वन्कर पुनः पूर्वस्य भुवो यण्  
वक्तव्यः । *Yan* is the substitute of *bhu* preceded by *drin* 'injury' *kara*  
'hand' *punah* 'again.' Hence, 1. and 2. d. द्वन्वो । 1. p. द्वन्वः, the  
rest like *khalapṣṣ*. करभूः 'a fingernail' makes 1 and 2. d. करभ्वो and  
1. p. करभवः, पुनर्भूः (regenerated). पुनर्भवो, पुनर्भवः । धातु 'the Supreme  
Cherisher' makes 1. s. धाता (Nos. 270, 271, 258, 249). 1. d. धातारो  
(228, 271). 1. p. धातारः । Voc. sing. हे धातः (228, 258, 109).

अर्थान्नस्य गतत्वं वाच्यम् । Let it be stated that *n* cerebral is used  
in place of *n* dental coming after *ri* long or short. Hence, 6. p. धातृणाम्  
(221, 242). In the same way are declined, *naptri* &c. of No. 271.  
पितृ 'a father' makes 1. s. पितृ । 1. d. पितरो । 1. p. पितरः । 2. s. पितरम् ।  
2. p. पितृन्; the rest like (धातु). *Pitri* does not come within the  
operation of rule 271, and likewise जामातृ 'a son-in-law.' भ्रातृ 'a  
brother, &c.' are not amenable to it नष्ठादिग्रहणव्युत्पत्तिवर्जनियमार्थम् ।  
Granting that *pitri* &c. are formed by the same *unadi* suffixes that are  
employed to form *naptri* &c. mentioned in Rule No. 271, the citing of  
these alone in No. 271, determines that those *pitri* &c. are excluded  
from the operation of it.

Ex नृ 'a man' makes 1. s. ना । 1. d. नरो । 1. p. नरः । voc. sing.  
हे नः ॥

No. 277.—नृ च (6-4-6). The vowel of *nri* is optionally length-  
ened before *nām*. Hence, नृणाम् or नृणाम् ॥

The imitative forms of the verbal roots कृ 'to scatter' and तृ  
'to float' are *kri* and *tri*, being actually the original forms of them,  
and either *i* or *ya* is made use of in declining them. Thus 1. s. कीः ।  
1. d. किरौ । 1. p. किरः । 1. s. तीः । 1. d. तिरौ । 1. p. तिरः; the rest  
like *gir*. Alternatively, कृः, कीः, कः । 2. s. कृम् । 2. d. कौ । 2. p. कृन् ।  
3. s. का । 4. s. क्रे &c.

\* The imitative forms गम्बु, शम्बु make 1. s. गम्बा शम्बा (No. 270).  
1. d. गम्बौ, शम्बौ (here Guna by No. 228 is followed by *l* by No. 44).  
1. p. गम्बलः, शम्बलः । 2. s. गम्बलम्, शम्बलम् । 2. p. गम्बन्, शम्बन् । 3. s. गम्बा,  
शम्बा । 4. s. गम्बे । 5 and 6. s. गम्बुल, शम्बुल, &c.

\* Ex. से makes 1. s. सेः । 1. d. स्यौ । 1. p. सयः, &c. Likewise स्मतेः  
स्मत्यौ, स्मतयः । Ex. गो 'a bull.'

No. 278 a.—गोतोऽङित् (7-1-90). The *saṃvādanā* suffixes coming  
after the word *go* are like *nī* suffixes. गोतोऽङिति वाच्यम् । Let  
them be called *nī* after *o* in general, i. e. after words ending in *o*. By  
'like *nī* suffixes' it is to be understood that they exercise the power  
of *nī* suffixes (see No. 260). Hence, गो + सु = गोसु = गौः । 1. s. गो +  
शौ = गावौ । 1. d. गावः । 1. p.

No. 278 b.—गोतोऽङित् शलोः (6-1-93). Long *a* is singly substi-  
tuted, when the vowel of *am* or of *as* follows *o*. Hence, 2. s. गा + अम्  
= गाम् ; गा + अस् = गाः । 3. s. गावा । 3. d. गोभ्याम् । 3. p. गोभिः । 4. s.  
गवे । 5 and 6. s. गोः (255). 7. 3. गविः । 6 and 7. d. गवोः (65, 109).  
6 and 7. p. गवाम्, गोषु । Likewise सुद्यौ (the beautiful sky) सुद्यावौ,  
सुद्यावः ॥

Ex. रै—wealth.

No. 279.—रायो हलि (7-2-85). Long *a* is the substitute of *rai*  
before a case-suffix beginning with a *hal*. Hence, राः । 1. s. रै + शौ =  
रायौ । 1. d. रायः । 1. p. रायम् । 2. s. रायः । 2. p. राया । 3. s. राभ्याम् ।  
3. d. &c.

Ex. ग्लौ (the moon), makes 1. s. ग्लौः । 1. d. ग्लावौ । 1. p. ग्लावः ।  
2. s. ग्लाघम् । 2. d. ग्लाघौ । 2. p. ग्लाघः । 3. s. ग्लौवा । 3. d. ग्लौभ्याम् ।  
4. s. ग्लाघे । 5 and 6. s. ग्लावः । 6 and 7. d. ग्लाघोः । 7. s. ग्लाघि ।  
7. p. ग्लाघु ॥

## CHAPTER IX.

### \* DECLENSION OF FEMININE WORDS.

रमा—Ramā,

1. s. रमा + स् = रमा (258). 1. d. रमा + शौ (199) = रमाई = रमे  
(66 a). 1. p. रमा + जस् = रमाः (73).

By No. 233, *e* is the substitute of *Ramā* ending in *ap*, when the  
Voc. *su* follows, and by No. 244, the *su* is elided. Thus we have



Voc. sing. हे रमे । Voc. d. हे रमे । Voc. p. हे रमाः । 2. s. रमाङ् । 2. d. रमे । 2. p. रमाः । *Ekā* being the substitute of *Ramā*, before *ān* by No. 232, we have 3. s. रमया । 3. d. रमाभ्याम् । 3. p. रमाभिः । 4. s. रमा + याद् + हे (234) = रमायाद् = रमायै (69). 4. d. रमाभ्याम् । 4. p. रमाभ्यः । 5th रमायाः, रमाभ्याम्, रमाभ्यः । 6th रमायाः, रमेभ्यो (232) = रमयोः रमभ्याम् (231). 7. s. रमायाद् + आम् = रमायाम् (214). 7. p. रमासु ॥

Note that the *lit* suffixes of a feminine ending in *āp* are always augmented by *ya* 'एवं दुर्गादयः' in the same way, *Durgā*, &c.

Ex. सर्वā, the feminine of सर्व 'all,' is thus declined—1st सर्वा, सर्वे, नर्वाः । 2nd सर्वाम्, सर्वे) सर्वाः । 3. s. सर्वया । 4. s. सर्व + याद् + हे (the *āp* of *sa* is shortened, and *ya* is prefixed to *lit* by No. 225) = सर्वस्ये । 5. s. सर्वस्याः । 6. s. सर्वस्याः । 6 and 7 d. सर्वयोः । 6. p. सर्वाणाम् (219). 7. s. सर्वस्याम् (215, 214). 7. p. सर्वासु ॥

Ex. उत्तरपूर्वा (the north-east quarter). By No. 156, the word *pūrva* is optionally a Pronominal in a *bahuvrīhi* compound denoting a cardinal point; hence the compound can be declined either as *sarva* or as *Ramā* before *lit* suffixes. Thus in 1. s. we have उत्तरपूर्वायै or उत्तरपूर्वस्ये । When the compound does not denote *anā'ān*.—Intermediate space—it is declined exactly like *Ramā*; as उत्तर, सापूर्वा यस्या उन्मथा-यास्तस्य उत्तरपूर्वायै (a lunatic female to whom north and east are as one).

Since what ends in *tiyā* is optionally a Pronominal (तीयस्य द्विसुवा) before *lit* suffixes, we have 4. s. द्वितीयस्ये, द्वितीयायै । 5 and 6. s. द्वितीयस्याः, द्वितीय याः । 7. s. द्वितीयस्याम्, द्वितीयायाम्, &c, the rest like *Ramā*. In the same way तृतीया ॥

अम्बान्नमोऽर्हस्यः No. 265, gives us हे अम्ब हे अर्ह, हे अल्ल (O mother!) But we cannot shorten the final long *a* of words ending with *dā*, *lā*, *kā*, not forming a compound consonant. Hence, हे अम्बाले, हे अम्बादे, हे अम्बिके ॥

Ex. जरा (old age)—1. s. जरा । 1. d. जरायै (215 = श्रीभाष्यत्पराया न्वासु, by the Law of Posteriority, *jaras* in preference to reducing the dual suffixes of the 1st and 2nd case to the *ā* ( श्री) form. 1. p. जरसः । 2. s. जरसम् । 6. p. जरसान्, &c., पते हलादौ च रमायन् । In the alternative case and before suffixes beginning with a consonant it is declined like *Ramā*.

Ex. नासिका (the nose). *Nas* is substituted for *nāsikā* before *ās*, &c. (246) Thus 2. p. नसः । 3. s. नसा । 3. d. नोभ्याम् (129-133-135

66 अ) एते पक्षे सुटि च रमावत् । Like *Ramad* in the alternative case, before *sat* and the last five suffixes. By the same aphorism No. 246, निष् is used or *nīśā* before *śāś* &c. Hence 2. p. निष् : 3. s. निष् : 3. d. निष् + भ्याम् । *Nīś* being called a *prda* before *bhyām* and the like, *ś* is changed to the cerebral by the following rule.

No. 280.—घोश्च भस्ज यज यज यज राज भाजकशायिः ( 8-2-36 = भलि पदान्ते च ). When *jhal* follows, or at the end of a *pu-la*, *sh*, cerebral is the substitute of *vaścha* 'to cut' *bhāsga* 'to fry'; *arij* 'to create', *mriḥ* 'to rub', *yaj* 'to worship'; *raja* 'to shine'; *bhāśa* 'to shine' and of what ends in *cāh* or *ś*. Hence, निष् + भ्याम् = निद्भ्याम् ( 87 ). 3. p. निद्भिः । 7. p. निद्भ्यु = निद्भु or निद् + धुट् + सु ( 102 ) = निद्भु or निद्भु ( 92 ).

Some say that Rule 280 relates to verbs only, since the word *dhatoḥ* can be supplied in it from छावेधातोश्चः ( 8-2-32 ). According to them, निद्भ्याम् &c. ( 87 ) and निद्भ्यु ( 87, 85, 92 ) मांसपृतनासानूनां, मांस, पृत, स्रवाद्याः शलाद्या वा । 06 *nānsa* (flesh), *pūtānā* (an army) and *sandā* 'a table land' these are *māns*, *pūt* and *māś*, respectively, when *śāś*, &c follow. Hence 2. p. पृतः । 3. s. पृताः । 3. d. पृद्भ्याम्, &c. पक्षे सुटि च रमावत् । In the alternative case and before *sat* like *Ramad*.

Ex गोया (a milkmaid) like *visvapā* (मतिः प्रायेण हरिवत् *māti* (reason) is in most cases declined like *Har*). Thus 1. s. मतिः । 1. d. मती । 1. p. मतयः । 2. s. मतिन् । 2. d. मती । 2. p. मतीः ( 238 does not apply ). 3. s. मत्याः । 3. d. मतिभ्याम् । 3. p. मतिभिः । It is optionally *nāś* before *āt* suffixes (see 169). Hence, 4. s. मत्ये or मतये । 5 and 6. s. मत्याः, मतेः । 7. s. मत्याम्, मती ( 215 ). In the same way, are declined *śruti*, *śauriti*, &c.

No. 281.—त्रि चतुरेः सिवांसिचतस्र ( 7-2-99 ). *Tisri* and *chatur* are respectively used for *tri* 'three' and *chatur* 'four' in the feminine, when *sup* suffixes follow.

No. 282.—अचिर ऋतः ( 7-2-100 ). *R* is the substitute of the *ri* of these before a vowel; hence तिस्रः । 1 and 2. p. तिस्रभिः । 3. p. तिस्र्यः । 4 and 5. p. .... By *नुमचिर* : *Nu* is used before *dm* coming after these, and then the following rule applies.

No. 283.—नतिस्र चतस्र ( 6-4-4 ). *Tisri* and *chatur* are not lengthened before *dm*, hence, तिस्र्याम्, in 6. p. तिस्र्यु, in 7. p. त्रियास्त्य स्त्रीणि वा यस्याः सा द्वियत्रिः मतिवत् (she who loves three) like *mat* चरामि

तु प्रियत्रयासामिति विशेषः । It specially makes *priyatrayāṇām* in 6 *p* प्रियास्त्रिषोऽयस्य स इति विग्रहे तु प्रियतिसा (he who has three sweet-hearts; 270 and 257, 258, 249). 1. *d.* प्रियतिसौ (282). 1. *p.* प्रियतिसः, &c.

Ex. द्वि (two). To this the feminine termination *dp* is added after the operation of Rule No. 263. Hence, द्व + आप् = द्वा makes 2 and 2. *d.* द्वे ; 3, 4 and 5. *d.* द्वाभ्याम् । 6 and 7. *d.* द्वयोः ॥

Ex. गौरी (Páravatī) makes 1. *s.* गौरी (258). 1. *d.* गौर्यौ ; 1. *p.* गौर्यः ; Voc. sing. गौरि (265). In the same way are declined वाणी (speech); नदी (a river) and the like.

Ex. लक्ष्मी (the goddess of Fortune). अवीतन्त्री तरी लक्ष्मी धीही श्रीणाख्यादिषु. सुप्त स्त्रीलिङ्ग शब्दानां न सुत्तपः कदाचन ॥ Note that the suffix *stī* after *avi* (a woman in her courses) *tantrī* (any string); *tarī* (a boat), *Lakshmi* (Fortune), *dhi* (wisdom); *hri* (modesty). *śrī* (Sarasvatī or Lakshmi) is never elided, as directed by No. 258; because all these end in *unade* suffixes, but not in *nip*, &c. They are all declined like Gauṛī, except in 1. *s.*

Ex. स्त्री (a female)—makes 1. *s.* स्त्री । Voc. sing. द्वेस्त्रि (265)

No. 284.—स्त्रियाः (6-479). *Iyāñ* is the substitute of the word *strī* before a suffix beginning with a vowel. Thus 1. *d.* स्त्रियौ । 1. *p.* स्त्रियः ॥

No. 285.—वाम्शतोः (6-480). *Iyāñ* is optionally the substitute of *strī* before *am* and *śas*. Hence, 2. *s.* स्त्रियम् or स्त्रीम् । 2. *p.* स्त्रियः or स्त्रीः । 3. *s.* स्त्रिया । 4. *s.* स्त्रियै (223, 264). 5 and 6. *s.* स्त्रियाः । 6 and 7. *d.* स्त्रियोः । 6. *p.* स्त्रीणाम् (*nut* = 221) 7. *c.* स्त्रियान् । 7. *p.* स्त्रीषु ॥

Ex. स्त्रियमतिक्रान्तः, अतिस्त्रिः । 1. *s.* (masc.). 1. *d.* अति स्त्रियौ (two men superior to a woman).

NOTE I.—गुणनाभावोत्पन्नभिः परत्वात्पुंसि बाध्यते, स्त्रीत्वे नुमाच स्त्री शब्दस्येयदित्यवधार्यताम् ॥ *Guna*, the reduction of the suffix *īā* to the form *na*, the substitute *au* (No. 217) and the augment *nut*—all these operations, by the Law of Posteriority supersede the substitute *iyāñ* peculiar to *strī* in the masculine; but in the neuter, *num* too debars *iyāñ*. Thus 1. *p.* अतिस्त्रियः (227). Voc. sing. हे अतिस्त्रे (226). 2. *s.* अतिस्त्रियम् (285) or अतिस्त्रिम् (237). 2. *p.* अतिस्त्रियः (285) or अतिस्त्रीन् (238). 3. *s.* अतिस्त्रिया (254). 4. *s.* अतिस्त्रियै (229). 5 and 6. *s.* अतिस्त्रेः (229, 255). 6 and 7. *d.* अतिस्त्रियोः । 6. *p.* अतिस्त्रेणाम् । 7. *s.* अतिस्त्रौ (227).

\*NOTE 2.—श्रीस्त्रीकारे च नित्यं स्यादम्शसोस्तु विभाषाया । इयादेशोऽपि नान्यत्र स्त्रियाः संस्युपसर्जने ॥ स्त्रीवेतुनुम् । *Iyāñ*, a substitute before a suffix beginning with a vowel, is always used before *os* and *okar*, but optionally before *am* and *śas* and not anywhere else, when *stri* becomes a subordinate word in a compound denoting a male; but *num* is the augment of it in a neuter compound (293). Thus: 1. *s.* अतिस्त्रि । 1. *d.* अतिस्त्रिणी । 1. *p.* अतिस्त्रीणि । The same in the 2nd case. 3. *s.* अतिस्त्रिणा । 4. *s.* अतिस्त्रियो, &c.

Ex. श्री—1. *s.* श्रीः । 1. *d.* श्रियो । 1. *p.* श्रियः । Voc. *s.* हे श्रीः (167, 283) 4. *s.* श्रिये (169, 223, 264) or श्रिये (266). 6. *s.* श्रियाः or श्रियः । 6. *p.* श्रीणाम् (168, 221) or श्रियाम् । 7. *s.* श्रियाम् (169, 214) or श्रियि ॥

Ex. सुष्ठु धीर्यस्याः, सुष्ठु ध्यायति वेति श्रियहे तु वृत्ति मते सुधीः श्रीवत् (she whose intellect is good, or who thinks well) is declined like *śrī*, in the opinion of *patanjali*; but according to some like *sudhi*, Masculine. सुष्ठुधीः सुधी 'good intellect' like *śrī* only. ग्रामणी + खलू are declined as Masculines, and very rarely as Femines. धेनु (a cow) like *nuti*.

No. 286.—स्त्रियां च (7-1-36). When the word *kroshtu* denotes a female, it takes the form *kroshtri*.

No. 287.—अत्रेभ्यो ङीप् (4-1-5). After a word ending in *ri* and after one ending in *n*, *ñip* is added to form the Feminine. Hence, 1. *s.* क्रोष्ट्री । 1. *d.* क्रोष्ट्री । 1. *p.* क्रोष्ट्र्यः; like *Gaurī*; भ्रूः 'the eye brow' like *śrī*

Ex. पुनर्भूः 'a widow remarried' makes Voc. sing. हे पुनर्भू (265) 2. *s.* पुनर्भ्वम् । 1 and 2. *d.* पुनर्भवौ । 1 and 2. *p.* पुनर्भ्यः (*yan* by टन्कर०).

No. 287 a.—एकाजुत्तरपदेषः (8-4-12). In a compound of which the last member consists of a single syllable, the dental *n*, at the end of a *prātipadika*, or the *n* of the augment *num*, or that of a *vibhakti* is changed to the cerebral on account of the cause *r* or *sh* contained in the 1st member of the compound. Hence, 6. *p.* पुनर्भूणाम् (because *yan* is debased by *nut*). वर्षाभू (a frog) make 1. *s.* वर्षाभूः । 1. *d.* वर्षाभवौ । 1. *p.* वर्षाभ्यः । According to *Kaiyata*, it takes the form हे वर्षाभूः in the voc. singular, not being a True Feminine, according to others, it is also Feminine, hence it takes the form हे वर्षाभू in the vocative. भेक्षं पुनर्नवायां स्त्री वर्षाभूर्ददरे पुमान्—*Yādava*.

No. 288.—नष्टस्वस्यदिभ्यः (4-1-10). *Ñip* and *tāp*; these two formations are never added to *shat* or to *shar* 'do'. The

हे कौतरत् । The rest as in the masculine. In the same way are declined कतम्, अन्यत्, अन्यतरत्, इतरत् । But अन्यतम makes अन्यतमम् एकतरात्प्रतिषेधो वक्तव्यः । *Ekatarā* is excluded from the operation of No. 206; hence, एकतरम् ॥

Ex. अजर (an undecaying thing). 1. s. अजरम् 1. d. अजरसी (245, 200) or अजरे (200). After the substitution of *jaras* for *jarā* coming before the substitute *śi* of *śas* and *jas*, as directed by the Law of Posteriority, we may subjoin *num* to the form '*ajaras*' ending in *jhal*. Thus अजरन्स् + यि । Again,

No. 292.—सान्तमहृतः संयोगस्य (6-4-10). The vowel preceding the *n* of a conjunct of consonants ending in *s* or that of *māhat*, is lengthened, when a *sarvanāma* not being the vocative *su*, follows. Hence, 1. p. अजरांसि or अजराणि (Anusvāra by No. 96). 2. s. अजरसम् or अजरम् 1. 2. d. अजरसी or अजरे । 2. p. अजरांसि, अजराणि ॥

N. B.—अमि लुकोपवादमभावं वाधित्वा परत्वाञ्जरस्, ततः सन्निपात परिभाषा न लुक् ॥ The substitute *jaras* by the Law of Posteriority suspends the substitution of *am* for *am* (No. 205) that contradicts *luk* (204) of the suffix *am*. Then by *Sannipāta* Rule the new form of the base cannot cause the elision of *am* by *luk* process. The aim of "*Sannipāta Paribhāṣa*" is to prevent re-action i. e. when some operation is performed upon the form of a word on account of a following suffix, the new form of the word cannot re-act upon the suffix and *vice-versa*. The rest of the declension of *ajara* is like the masculine.

From Rule No. 246 we obtain such forms as *hrid*, *udan*, *āsan*. Hence 2 p. हृन्दि, उदानि, आसानि (201, 290). 3. s. हृदा, उद्गा, आसा (247). 3. d. हृद्भ्याम्, उद्भ्याम् (249), आसभ्याम् (249), &c., मास 'a month' is also neuter. 1st मासम्, मासे, मासानि । 2nd मासम्, मासे, मासानि of मांसि । 3. s. मांसा । 3. d. मान्भ्याम्, &c.

Ex. श्रीपा 'possessing wealth' becomes श्रीप in the neuter by No. 181 and is declined like *jāna*.

Ex. वारि 'water' 1. s. वारिस् = वारि (204 = elision of *su*).

No. 293.—इकोऽपि विभक्तौ (7-1-73). *Nun* is the augment of a neuter base ending in *ik* before a case-ending beginning with a vowel. Hence, 1. d. वारिकी । 1. p. वारीणि (257). No. 179 is not a hard and that rule is decided by *Pāṇini* in his *Maṭṭhāṣya*, hence it is

relaxed in forming the vocative of *vāri*. Thus हे वारे (226) or हे वारी (204). 3. s. वारिणा (254) चेर्हिति-इति गुणे प्राप्ते वृद्ध्यात्त्वस्य द्वाव गुणोभ्यां नुम् पूर्वं विप्रतिषेधेन । *Guna* is due before *hit* suffixes by No. 229, but here the Commentator says 'By the Law of Priority, *num* is used in preference to *vridhdhī*, the substitution of *au* (ओ), the being compared to the form *trich* (269) and *gura* (i. e. all these subsequent operations are set aside by *num*). Hence, 4. s. वारिणे ; 5 and 6. s. वारिणः ; 6 and 7. d. वारिणोः ; 6. p. वारि + आम् । By नुमचिरो *num* is used in preference to *num*, &c., and hence the preceding vowel is lengthened by No. 242; thus—वारिणाम्, *vāri* is declined like *hāri* in connexion with suffixes beginning with a consonant. 7. s. वारिणि ; 7. p. वारिषु ॥

No. 293 a.—सुतोयादियु भाषितं पुंस्कं पुंवदगालवस्य (7-1-74). In deference to the opinion of Gālava, an ancient grammarian, let a neuter base that has been spoken of as masculine in the same signification which it bears be optionally like the masculine when *id* or any subsequent suffix beginning with a vowel follows. Hence, अनादि (without a beginning) makes 3. s. अनदिना ; 4. s. अनदिने or अनदिने, &c. The rest like *vāri*. पीलू is a tree, its fruit is also called पीलू; तस्मै पीलूने (to that *pīlū*). Here it cannot take the masculine status, because the sense in the neuter differs from that in the masculine.

No. 294.—अस्थिदधिसकथद्व्यामनर्हुदातः (7-1-75). *Anaḥ* is the substitute of these before *id* or any of the subsequent affixes beginning with a vowel and this *anaḥ* is acutely accented. Hence दधन् + टा = दधन् + टा (247) = दध्वा । 4. s. दध्ने । 5. s. दध्ने । 6. s. दध्ने ; 6 and 7. d. दध्नेः । 7. s. दध्नि or दधनि । In the same way are declined *asthi* (a bone), *sakhi* (the thigh) and *akshi* (the eye).

Ex. सुधी (intelligent). 1st सुधि, सुधिनो, सुधीनि ; voc. sing. हे सुधे (204, 179, 226) or हे सुधि (204). In the vocative, the *su* suffix is elided by No. 204, and the blank called *lut* by No. 177 ought not to influence the base before it by No. 179; but the authority of No. 179 is often set at naught as here; hence, the two forms in the vocative singular.

Ex मधु (honey). 1st case मधु, मधुनो, मधूनि । Voc. sing. हे मधो (204, 226) or हे मधु (204). सानुशब्दस्य सुर्वो । The word *sānu* makes सूनि or सानूनि in 1 and 2. p.

The *Babumihī* compound प्रियक्रोष्टु (which likes a jackal) is thus declined:—1. s. प्रियक्रोष्टुः । 1. d. प्रियक्रोष्टुनो

तिथिचिन्तम् : *Num* is used here in preference to being likened to a word ending in *trich* by the Law of Priority.

टाढो युवत्पत्ने, प्रियक्रोद्धा, प्रियक्रोष्टुना, प्रियक्रोष्टुवे प्रियक्रोष्टे । In the masculine with suffixes beginning with *id* (see No. 293 a). 3. *s.* प्रियक्रोद्धा or प्रिय क्रोष्टुना । 4. *s.* प्रिय क्रोष्टे or प्रिय क्रोष्टवे, अन्यत्र सुज्वद्भाषान्पूर्व-वित्तिवेधेन नुमेव । In the neuter, *num* only is used by the Law of Priority ; hence, 3. *s.* प्रिय क्रोष्टुना । 4. *s.* प्रिय क्रोष्टुने । 6. *p.* प्रिय क्रोष्टुनाम् (*num* only).

Ex. सुत्ति (a good cutter) makes सुत्तु, सुत्तुनी, सुत्तुनि in the 1st and 2nd cases, सुत्तुना in 3. *s.* &c.

\* Ex. धातृ (nursing). 1st and 2nd cases धातृ, धातृणी, धातृणि । Voc. sing. हे धातरस् (228) = हे धातृ (258) = हे धातः (109) or हे धातृ (244). In the same way, ज्ञातृ (knowing), कर्तृ (a doer), &c.

Ex. प्रद्यौ by No. 182, becomes प्रद्यु in the neuter. Thus, 1st and 2nd cases प्रद्यु, प्रद्युनी, प्रद्युनि । 3. *s.* प्रद्युना, &c.

Ex. प्री (very wealthy) — 1st and 2nd cases, प्री, प्रीणि, प्रीणि । 3. *s.* प्रीणि । By maxim. एकदेशे विकृतमन्यसत्, and राधाहलि, we have 3, 4, 5. *d.* प्रीण्याम् । 3, 4, 5. *p.* प्रीणिभिः (279). 6. *p.* प्रीण्याम् ॥

Ex. सुतो (having good boats) — सुत्तु, सुत्तुनी, सुत्तुनि, &c.

## CHAPTER XL

### MASCULINE BASES ENDING IN CONSONANTS.

Ex. लिङ् (one who licks). 1. *s.* लिङ् + स् = लिङ् (258), again,

No. 295. — होङ् (8.2.31) हस्यङ्कः स्यात्कलि पदान्ते च ॥ In place of *h* there is the cerebral *ḡh*, when *jhal* follows, or at the end of a *pada*. Hence, *h* occurring at the end of the *pada* (लिङ् = No. 28) is changed to *ḡh*. Thus लिङ् = लिङ् (87), or लिङ् (241). 1. *d.* लिङ् । 1. *p.* लिङ् । 2. *s.* लिङ्म । 2. *d.* लिङ् । 2. *p.* लिङ् । 3. *s.* लिङ्हा । 3. *d.* लिङ्भ्याम् । 3. *p.* लिङ्भिः । 4. *s.* लिङ्हे । 4. *d.* लिङ्भ्याम् (No. 172). 4. *p.* लिङ्भ्यः । 5. *s.* लिङ्हिः । 5. *d.* लिङ्भ्याम् । 5. *p.* लिङ्भ्यः । 6. *s.* लिङ्हिः, लिङ्हाः, लिङ्हाम् । 7th लिङ्हिः, लिङ्हाः, लिङ्हासु (295, 87, 102, 92) or लिङ्हासु (102 not applying).

\* Ex. दुग् (who milks). 1. *s.* दुग्स् = दुग् (258), again,

No. 296.—**दादेर्धातोर्घः (8-2-33)** = भलिपदान्ते च ॥ *Gha* is used instead of *ha* of a verb beginning with the dental *d*, when the same causes operate\* (see No. 295); hence, दुघ्; now by No. 178, *su* in the elided state too continues to operate; hence the occasion for the next rule.

No. 297.—**एकाचोऽशीभयर्कवन्तस्यध्वोः (8-2-37)**.<sup>६</sup> से. ध्वे, पदान्ते च ॥ Substitute *bhash* for *bas* that forms part of a verbal root having but one vowel, and ending in *jhask*: when *s*, or *dhris* follows, or at the end of a *pada*. Hence, 1. *s* धुघ् = धुग (87) or धुक् (241), 1. *d*. दुहो। 1. *p*. दुहः। 2. *s*. दुहम्, &c.; 7. *p*. दुहसु = दुघसु (296) = धुघसु = धुकसु (92) = धुक्यु (243).

Ex. दूह (who hates).

No. 298.—**वाद्रुहमुहण्युहणिहाम् (8-2-33)**. एषो हस्यवाचः स्याभ-  
लिपदान्ते च ॥ Instead of the *h* of these,—*druh* to hate, *muh*, to be stupefied, *snuh* to be sick; *snih*, to be sticky, there is optionally *gha* when *jh* follows or at the end of a *pada*. Thus धुग, धुक् or धुह, धुद, (295). 1. *d*. दुहो। 1. *p*. दुहः। 3, 4, 5. *d*. धुभ्याम् or धुह्याम्। (Because *druh* is styled *pada* before *bhyām* by No. 172. 7. *p*. धुदु, धुदसु or धुदसु। (The suffix *su* being augmented by *dhut*, gives three forms in 7. *p*.).

No. 299.—**घात्वादेः वः सः (6-1-64)**. The initial cerebral *sh* of a root is changed to the dental *s* in practice. Hence, णुह् and णिह् become सुह् and सिह्, the cerebral *n* too is changed to the dental *n* at the same time. Note that *Pāṇini* has exhibited almost all verbal roots beginning with the dental *s* as roots with the cerebral *sh* in his *dhātupatha*. Such roots cast off their guise in the process of inflection. *Muh*, *snuh*, and *snih* are declined like *druh*.

Ex. विश्ववाह् (all-sustaining). 1st विश्ववाद् or विश्ववाह् (295, 87, 241), विश्ववाहो, विश्ववाहः। 2nd विश्ववाहम्, विश्ववाहो, 2. *p*. विश्ववाह् + शस् ॥

No. 300.—**वाहः ऊठ् (6-4-132)**. The *Samprasāraṇa śīṭha* is the substitute of *vāh* in the capacity of a *bha*, (see No's. 173, 183). Hence, long *u* being used for *v* of *vāh*, we have विश्व ऊवाह् + शस्, again,

No. 301.—**सम्प्रसारणाच्च (6-1-108)**. अविदरे पूर्वकरणमेकादेशः स्यात् । When *ach* follows a *Samprasāraṇa*, the form of the foregoing *v* & the



*Samprasāraṇa* is the single substitute for itself, and the succeeding vowel. Thus we get विश्वऊह् + अस् = विश्वौह् + अस् (*vriddhi*) = विश्वौहः  
3. *s.* विश्वौहा । 3. *d.* विश्ववाद्भ्याम्, &c.

Ex. अनहुह् ('an ox'). 1. *s.* अनहुह् + स् No. 302. चतुरनहुहेरामुदात्तः (7-1-98). *Ān* (आम्) is the augment of *chatur* (four) and *anduh* before a *sarvanāmdāsthāna* and this *ām* is acutely accented. By No. 40, *ām* is inserted after the last vowel, *i. e.* *u* of *anduh*. Thus we have, अनहुआहस् = अनव्वाहस्, again,

No. 302*a* — सावनहुहः (7-1-82) नुम् स्यात् । \*When *su* follows, *num* is the augment of *anduh*. Now we have अनव्वानहस् । (1st, *s* is elided by No. 258; then, *h* by No. 64. The *n* cannot be elided by No. 249, because the elision of *h* by No. 64 is not recognised by 249) (see No. 68). Thus 1. *s.* अनव्वान् । 1. *d.* अनव्वौहौ । 1. *p.* अनव्वानः । 2. *s.* अनव्वानहम् । 2. *d.* अनव्वौहौ । 2. *p.* अनहुहः । 3. *s.* अनहुहा ॥

No. 303.— वसुसंमुखंस्वनुडहादः (8-2-72). *D*, dental is the substitute of what ends in *s*, being formed by the suffix *vasu*, of *sransu*, to fall down, of *dhvansu* to fall down and of *anduha* when they become a *pāda*. Hence, अनहुद्भ्याम्, &c. Why 'ends in *s*'? Witness विद्वान्, the nom. sing. of विद्वस् (learned) which does not end in *s* in its complete state of *pāda*, though it takes the affix *vasu*.

No. 304.— अस् सम्बुद्धौ (7-1-99). *Am* is the augment of *chatur* and *anduh* before the vocative *su*. Hence, हे अनव्वन् ॥

Ex. तुरा साह् (Indra as overpowering the mighty *tūra*) = तुरं साहयति, क्तिप् ॥

No. 305.— सहेः साहः सः (8-3-56). Cerebral *śh* is used in place of the dental of *sah*, as seen in the form *sād*. Hence, 1. *s.* तुरा साह् or तुरा साद, तुरा साहौ, तुरा साहः । (Remember that *sāh*, when influenced by the Rule 295, becomes *sād*). 3. *d.* तुरावाद्भ्याम्, &c.

Ex. सुदिह् (having prosperous days).

No. 306.— दिव औत् (7-1-84). *Aut* is the substitute of the crude form *div* before *su* of the nom. singular. Note that if you regard the *aut* substitute as the representative or *sthāni* of *v*, *alvidhi* ensues, and calls into operation No. 258. Hence, the substitute is not *sthāni*, but quite different from *v*. Hence *s* is not elided. Thus we have सुद्वौः । 1. *d.* सुद्वौ । 1. *p.* सुद्विः । 2. *s.* सुद्विम् । 2. *d.* सुद्वौ । 3. *p.* सुद्विः ॥

No. 307.—*दिव उत्* (6-1-131). *Ut i. e. u* short, is the substitute of *div* at the end of a *pada*. *Div* is called a *pada* before *bhyam*, &c No. 172. Hence, *सुद्युभ्याम्* ॥

Ex. *चतुर्* = four. 1. *p. चतुर्नाम्* = *चत्वारः* ; 2. *p. चतुरः* ; 3. *p. चतुर्भिः* ; 4 and 5. *p. चतुर्थ्यः* ॥

No. 308.—*वृद्ध चतुर्थ्यश्च* (7-1-55). *Nut* is the augment of *ām* coming after *shat* and *chatur*. Hence, 6. *p. चतुर् + नाम् = चतुर्थ्याम्* (248).

No. 309.—*अचोरहाभ्याम् द्वे* (8-4-46). See No. 64 *g*. Hence, *चतुर्थ्याम्* alternatively.

No. 310.—*रिः सुपि* (8-3-16). Of *ru* (रु) only and not of any other *r* is the *visarga* substitute before the plural *su* of the 7th case. Hence, *चतुर्थ्यु* (243). The reduplication of *sh* after *r*, as declared by No. 309 cannot take place or account of the prohibitive character of the next rule.

No. 311.—*शरोश्चि* (8-4-49). When *ach* follows, *sar* cannot be doubled. Hence, *चतुर्थ्यु* only.

Ex. *प्रिय चतुर्* (who has four dear friends) makes 1 *s. प्रियचत्वारः* (302, 258, 109). 1. *d. प्रियचत्वारो* *प्रियचत्वारः*, गौणत्वे तुनुद नेष्यते । No *nut* is intended, when *chatur* loses its independent character; 6. *p. प्रियचतुराम्*, प्राधान्ये तु स्यादेव ; but let the augment be *nut*, when *chatur* stands as a principal word, as *परमचतुर्थ्याम्* of the last four or best four)

Ex. *कमलं, कमलां वा आचक्ष्वाणः कमलु* (he says 'a rose' or look at a rose). 1. *d. कमलौ* ; 1. *p. कमलः* ; 7. *p. कमल्यु* ; Ex. *प्रशाम्* (*प्रशाम्यतीति*, who overcomes his passion).

No. 312.—*ओनो धातोः* (8-2-64). At the end of a *pada*, *n* is the substitute of the *m* of a verb. Hence, 1. *s. प्रशान्* ; 1. *d. प्रशामौ* ; 1. *p. प्रशामः* ; 3. *d. प्रशान्भ्याम्* (*Prasām* being called a *pada* before *bhyām*). *किम्* (who).

No 313.—*किमः कः* (7-2-103). *Ka* is the substitute of *kim* before a *vibhakti*. Hence, *क + स् = कः* ; 1. *d. क + श्री = कौ* ; 1. *p. के* ; 2. *c. कम्, कौ, कान्* ; 3. *s. केन* ; 4. *s. कस्मै* ; 4. *d. कस्मात्* ; 7. *s. कस्मिन्* ; The rest like *sarva*. *इदम्* = this.

No. 314.—*इदमेतः* (7-2-108). *M* is the substitute of *idam* before the 1st affix *su*. *त्यदाद्यत्वापवादः* a contradiction of Rule 263. Hence *m* remains as *m* in the word.

No. 315.—इदोय् ऐसि (7-2-111). *Ay* is the substitute of the *id* of *idam*, when *su* follows it in the masculine. Hence, इद् अस् becomes अय् अस्, i. e. अयम् in 1. s. on the elision of *su* by No. 258. 1. d. इदम् + औ = इदअ + औ (263), *a* being used for *m*. Now the two short *a*'s of *idāa* cannot coalesce into the long *a* by No. 73, which is debarred by the next rule.

No. 316.—अतोगुणे (6-1-97). When *guṇa* comes after the short *a*, the following *guṇa* is the single substitute for both. Hence, इद औ, again, the *d* of *idam* changes to *m* before the next five suffixes by the following rule—

No. 317.—टश्च (7-2-109). For the *d* of *idam*, let the substitute be *m* before a *vibhakti*. Hence इमी (vridhī). 1. p. इमे (198 and *guṇa*), त्यटादेः सम्बोधनं नास्ति। The vocative of *tyadādi* is wanting. 2. s. इमम्। 2. d. इमी। 2. p. इमान् (238). 3. s. इदम् + टा, to which the next refers.

318.—अनाप्यकः (7-2-112). For the *id* of *idam* without *k*, an (अन्) is the substitute, when case-affixes included in *āp* (a *pratyāhāra* formulating the suffixes beginning with *ān* आङ् and ending with *sup*) follow. Thus इद + टा = अन + टा = अनइन् = अनेन, 3. s.

No. 319.—हलिलोपः (7-2-113). The *id* of *idam* without *k* is elided before *āp* beginning with a consonant नानर्थकोलोन्य विधिरनभ्यासविकारे। *Paribhāṣā* 47 does not relate to what imports nothing (as the *id* here) except in the case of changes connected with the reduplication of verbs. Hence, not only the final of *id*, but the whole of it is elided, and only *a* remains behind. See No. 185 which gives 3. d. आभ्याम्, co-operating with No. 240. 3. p. अ + भिम्.

No. 320.—नेदमटसोरक्तोः (7-1-11). For the *blis* coming after *idam* and *adas* without *k*, let not there be *ais*. Hence, एभिः (230) नित्यत्वात् ङे स्मै, पञ्चादलिलोपः the rule 192 being invariable in effect, 1st *smāi* is used for *ñe*, then *id* is cut out. Hence, 4. s. अस्मै, 4. d. आभ्याम्, 4. p. एभ्यः। 5. s. अस्मात्, 5. d. आभ्याम्। 5. p. एभ्यः। 6. s. अस्य। 6. d. अनयोः (318, 231) एयाम् (219). 7. s. अस्मिन् (193). 7. d. अनयोः। 7. p. एषु (243).

अव्ययसर्वनामकश्च प्राक्टेः। The *taddhit* suffix *akach* comes before the *id* of adverbs and pronouns. It is, then, declined thus. 1st case अयकम्, इमको, इमके। 2nd इमकम्, इमको, इमकान्। 3rd इमकेन, इमकाभ्याम्, इमके, &c

No. 321.—इदमेऽन्वादेशेऽनुदात्तस्वतीपादौ (2-4-32). किञ्चित् कार्यं विधातुमुपात्तस्य कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः । *Anvādeśa* is the reemployment of what has been employed to perform some operation, to perform some subsequent operation. In *anvādeśa*, i. e. reemployment of the same word in a subsequent part of a sentence, *aś* with the grave accent is the substitute of *idam* before the 3rd and the subsequent case-affixes. The *anvādeśa* forms of *idam* are virtually the same as the simple forms, but they are differently accented as आभ्याम्, अस्मै । In *anvādeśa*, आभ्याम् अस्मै ॥

No. 322.—द्वितीयाटोऽखेनः (2-4-34). In *anvādeśa*, *ena* is the substitute of *idam* and *etad* before the 2nd case-affixes, *tā* and *os* अनेन व्याकरणमधीतमेन कन्देऽध्यापयेति । He has studied Grammar, now teach him the vedas. अनयोः पवित्रं कुलमेनयोः प्रभूतं स्वम् । The family of these two is illustrious and their wealth is great. 2nd एनम्, एनौ, एनान् । 3rd एनेनः । 6 and 7. d. एनयोः ॥ गणयते विच्—सुगण्य (a good accountant); 1. d. सुगणौ । 1. p. सुगण्यः । 7. सुगण्यदसु सुगण्यदसु (101), सुगण्यसु । When the verbal affix *kṣip* is added after the root *gan* to count, the penultimate vowel of the root is lengthened by अनुनासिकस्य क्लृप्भक्तोः, thus सुगण्य, सुगणौ, सुगण्यः and so on.

Ex. राजन् (राजते, दीप्यतेति, राजा, कनिन्, who shines, a king the moon). 1. s. राजन्+सु=राजान्+सु (257)=राजान् (258)=राजा (249) । 1. d. राजानौ । 1. p. राजानः ॥

No. 323.—नङि संबुद्धोः (8-2-8). *N* is not elided, when *ni* or *sambuddhi* follows. Hence, we have हे राजन् । Instances of the non-elision of *n* before *ni* are found in the vedas. By सुपां सुबुद्धि (7-1-39) *ni* is elided; thus घरमे व्योमन् for व्योमनि ॥ ङाबुत्तरपदे प्रतिषेधो वक्तव्यः । If in the analysis of a compound consisting of two terms, the 1st member ends in *ni*, the prohibition contained in No. 323, does not hold good. Hence, चर्मणित्वा अस्य चर्मतिलः (who has a mole on the skin). ब्रह्मणि निष्ठा अस्य ब्रह्मनिष्ठः 'strong in the faith of Brahma.' 2. s. राजानम् । 2. d. राजानौ । 2. p. राजः (247, 85). 2. p. राजे । Here the elision of *a* in accordance with 247 is not *sthāni*, for the Paribhāṣā पूर्वत्रासिद्धे enjoins that an elision caused by a rule of the first 7 Lectures and the 1st Chapter of the 8th does not debar any operation in the last three chapters. 3. s. राजा ॥

No. 324.—न लेपः सुप्स्वरसंज्ञा तु विधिषु कृति (8-2-2). The elision of *a* (by No 249) shall be regarded as unaccomplished so far as

rules bearing upon the application of case-affixes, accentuation, the giving of technical names (184), the use of the augment *tuk* in connexion with *krt* affixes are concerned, but not anywhere else (as in the example राजाश्व, 'the king's horse' where the elision is actual). Hence, from the falsity of the elision of *n* in राजभ्याम्, there is not the prolongation of the vowel *a* after *j* (No. 240), nor the substitution of *ekār* for *a* (No. 230), nor that of *ais* for *āus* (190). Thus 3. *d.* राजभ्याम् । 3. *p.* राजभिः । 4. *s.* राज्ञे । 4. *p.* राज्ञ्यः । 5. *s.* राज्ञः । 5. *d.* राज्ञोः । 6. *p.* राज्ञाम् । 7. *s.* राज्ञि or राजनि ॥

Ex प्रतिदिवन् (प्रतिदीव्यतीति, प्रतिदिवा), day; this word also ends with the *unadi* suffix *kini* (कनिन्) makes 1. *s.* प्रतिदिवा । 1. *d.* प्रतिदिवा । 1. *p.* प्रतिदिवानः । Having elided the final *a* of this in the capacity of *āa* we should proceed in the following way.

No. 325.—हलि च (7-2-113). The penultimate *ik* of verbs, ending in *r* or *v* is lengthened before a *hal*, hence we have 2. *p.* प्रतिदीवः । 3. *s.* प्रतिदीवा, &c., (the elision of *ā* is not *sthāna* on account of the substitution of a long vowel, see Pari. 51). We now come to the declension of *yajvan* which ends with the *krt* suffix *vanip* (वनिप्) and means a sacrificer 1. *s.* यज्वा । 1. *d.* यज्वानो । 1. *p.* यज्वानः ॥

No. 326.—न संयोगाद्वमन्तात् (6-4-37). The *a* of 'an' coming after a compound consonant ending in *v* or *m* is not elided. Hence, 2. *p.* यज्वनः । 3. *s.* यज्वना । 3. *d.* यज्वभ्याम्, &c.

Ex ब्रह्मन् (Brahma) makes 2. *p.* ब्रह्मयः । 3. *s.* ब्रह्मया ॥

Ex इन्द्रन् (Indra, the killer of Vritra).

327.—इन् हन् पूर्वार्थम्यांशो (6-4-12). The penultimate letters of these—the affix 'in' denoting a possessor; 'han' to strike; Pūshan, the sun; and Aryaman the sun, is lengthened only when *hi* (शि) follows. इतिनिषेधे प्राप्ते, when this prohibition presents itself, we may have recourse to the next rule for the formation of the nom. sing. of *vritrahan*.

No. 328.—सौच (6-4-13). The penultimate letters of *in*, &c., are lengthened, when *su*, not being the vocative suffix, follows. Hence, we have इन्द्रह्वा in 1. *s.* and हे इन्द्रहन् in the voc. sing. 1. *d.* इन्द्रह्यो । 1. *p.* इन्द्रहयः । 2. *s.* इन्द्रह्यम् । 2. *d.* इन्द्रह्यो । (In these cases, the cerebral *n* is used by No. 287 *a*.)

No. 329.—हो हन्तेर्ज्ञानेषु (7-3-54). *Ku* (i. e. a letter of the *ku* group) is substituted for the *h* of *han*, when an affix with an indicative *ñ* or *n* follows, or when the letter *n* of the dental class follows. Thus we have 2. *p*. वृत्रघ्नः । This rule takes effect on the elision of *a* by No. 247. Again it is worth noting that the *n* in the 2nd. plural of this example liable to be reduced to the cerebral remains as it is in accordance with the mandate of the next rule (हन्तेरत्पूर्वस्य) which is split up into two to bring out the permissive and restrictive sense implied by it.

No. 330 a.—हन्तेः (8-4-22). The cerebral *n* is the substitute of the *n* of *han* coming after a cause dwelling in the *upsarg* prefixed to it, as ग्रहययात्.

No. 330 b.—अत् पूर्वस्य (8-4-22). But only when the *n* follows short *a*, as ग्रहन्ति । 3. *s*. वृत्रघ्ना । 3. *d*. वृत्रहय्याम्, &c. In the same way are declined शङ्खिन् (Indra), Yaśasvin (famous), Aryaman (the sun), and Pūshan (the sun).

Ex. मघवन् (Indra).

No. 331.—मघवा बहुलम् (6-4-128). *Tri* is optionally the substitute of the word, Magtavan, here the final *ri* of *tri* is indicative. Hence, we have मघवन् which affords occasion for the operation of the next rule.

No. 332 —उगिदचासर्वनामस्थानेधातोः (7-1-70). *Num* shall be the augment of what not being a verbal root is distinguished by an indicative *uk*, and of the verbal root, *anchu* (अंचु) to go, with the *n* in the elided state, when a *sarvanāmaasthāna* follows. Hence, we have in 1. *s*. मघवन्त् + स् + मघवन्त् (258) = मघवन् (64) = मघवान् (257). The elision of *t* by No. 64 is valid as regards the lengthening of the penult by No. 257 because the word *bahulam* used in 331, offers great latitude of action. 1. *d*. मघवन्तो । 1. *p*. मघवन्तः । 1. *roc*. sing. हे मघवन् । 2. *s*. मघवन्तम् । 2. *p*. मघवतः । 3. *s*. मघवता । 3. *d*. मघवदभ्याम्, &c. In the absence of *tri* substitute, we have, 1. *s*. मघवा । 1. *d*. मघवानी । 1. *p*. मघवानः । 2. *s*. मघवानं । 2. *d*. मघवानी ॥

No. 333.—श्वयुधमघेनाम तद्धिते (6-4-133). A *samprasāraṇa*, i. e. a corresponding vowel is used for the semivowel of *śvan* (a dog) *yuvan* (a youth) and Maghavan (Indra), when these are named *bha* and are not followed by a *taddhit* suffix: Hence, 3. *p*. अघउयन् + अस् = अघउन् + अस् (301) = मघेना (guna, rūtva *vinarga*). 3. *s*. मघेना । 3. *d*. मघेनाम्

(249). 4<sup>th</sup> s. मघोने, &c. &c. यन् and युवन् are declined like मघवन् before *su* suffixes. In case of *yuvan*, having used *u* for *v*, we cannot reduce *y* to the state of *samprasāraṇa*, as the next rule says.

No. 334.—न सम्प्रसारणे सम्प्रसारणम् (6-1-37) 'When a *samprasāraṇa* follows, let there be no *samprasāraṇa* instead of the preceding *yan*. Hence, we have यूनः in 2. p. यूना in 3. s युवभ्याम् in 3. d. &c. अर्वन् (a horse), makes 1. s. अर्वा, voc. s. हे अर्वन्.

No. 335.—अर्वणस्त्रसावनजः (6-4-127). *Tr* is the substitute of the final of the base, *arvan*, destitute of the privative prefix *na* (not), but not when *su* follows. Hence, 1. d. अर्वन्तो ; 1. p. अर्वन्तः ; 2. s. अर्वन्तम्, अर्वन्तो ; 2. p. अर्वन्तः ; 3. s. अर्वन्ता ; 3. d. अर्वन्तुभ्याम् ; 6. d. अर्वन्तोः and so on.

Why 'without the privative' ? Witness 1. s. अनर्वा ; 1. d. अनर्वन्तो like *yuvan*. This Sutra is wrongly explained in the Siddhānta and Laghu Kaumudi. See Kāśikā.

Ex. पथिन् (a path).

No. 336.—पथिमथुमुक्षिमात् (7-1-85). Of the words *pathin* (a path), *mathin* (a churner) and *ribhukshin* (Indra), let long *a* be the substitute before *su* suffix. Hence we have पथिआस् in 1. s. again, [The final *n* of these is dropped, as they are exhibited in the rule in the *pratiṣṭhikā* form].

No. 337.—इतोऽत् सर्वनामस्थाने (7-1-86). Instead of the short *i* of *pathin*, &c., short *a* is the substitute, when a *sarvanāmaasthāna* follows. Hence, पथ आस्, again,

No. 338.—थेन्यः (7-1-87). Of the *tha* of *pathin* and *mathin* *nt* is the substitute before a *sarvanāmaasthāna*. Hence, it makes थन्याः in 1. s., थन्यानो in 1. d., थन्यानः in 1. p., थन्यानम् in 2. s., थन्यानो in 2. d.

No. 339.—भस्यटेलोपः (7-1-88). The *ti* of *pathin*, &c. entitled to the designation of *bha*, is elided. Hence, पथ् + अस् = पथः ; 2. p. पथा ; 3. s. पथिभ्याम् ; 3. d. and so on. In the same way are declined *mathin* and *ribhukshin*. Now the declension of numerals ending in *n* begins.

Ex. पञ्चन् (five) is always plural. Hence, 1 and 2. p. पञ्च (184, 203). 3. p. पञ्चभिः ; 4 and 5. p. पञ्चभ्यः ; (The *n* is elided by No. 249). Having used the augment *nut* by No. 308, we have to lengthen the penult of the base *pancha* by the next.

No. 340.—नोपधायाः (6-4-72). The penult of what ends in *a* is lengthened before *nám* (नाम्). The elision of the final *a* of the base *panchan* takes place in accordance with No. 249, when *nám* follows; thus we get *पञ्चानाम्* in 6. *p.* and *पञ्चसु* in 7. *p.*

Ex. परमपञ्चन् (the excellent five) makes *परमपञ्च* in 1. *p.* *परम पञ्चानाम्* in 6. *p.* In this example, *panchan* is the principal word, being qualified by the adjective *parama*; but in a relative compound when it becomes a subordinate word (गौरात्वे तुनलुगुटौ) it becomes free from these operations—elision and the insertion of the augment *nut*. Hence 1. *s.* प्रिय पञ्चा (who has five dear friends). 1. *d.* प्रिय पञ्चानौ. 1. *p.* प्रिय पञ्चानः. 2. *s.* प्रियपञ्चानम् like *rājan*. In the same way, decline, सप्तन् (seven), नवन् (nine), दशन् (ten). The numeral अष्टन् (eight) requires to be noticed on account of some peculiar features in its declension.

No. 341.—अष्टन् आविर्मलौ (7-2-84). Of *ashṭan*, long *a* is optionally the substitute, when a case-affix follows. Hence the form *अष्टा* enters into the declension of it.

No. 342.—अष्टाभ्य औश् (7-1-21). *Auś* is the substitute of *jaś* and *śas* coming after the lengthened form of *aṣṭan*. Hence, 1. and 2. *p.* अष्टौ (अष्टा+औ), परमाष्टौ. 3. *p.* अष्टाभिः. 4 and 5 *p.* अष्टाभ्यः. 6. *p.* अष्टानाम्. 7. *p.* अष्टासु.

N. B.—अष्टभ्य इति वक्तव्ये, कृतात्वनिर्देशो जस् शसोर्विदये आत्वं ज्ञापयति । The sūtra can also read as *अष्टभ्य औश्*; hence the enunciation of the base *aṣṭan* with the long *a* in the sūtra clearly demonstrates that long *a* can be substituted for the final even when *jaś* and *śas* (which do not begin with a consonant) follow. वैकल्पिकं चेदमष्टन् आत्वं । The substitution of long *a* in *aṣṭan* is optional. Thus we get two forms in all the cases. The additional forms are there—1. and 2. *p.* अष्ट. 3. *p.* अष्टभिः. 4, 5. *p.* अष्टाभ्यः. 6. *p.* अष्टानाम्. 7. *p.* अष्टासु.

प्रियाष्टो राजवत्सर्वे, हाहावच्चापरं हलि । The *bahuvrīhi* compound *प्रियाष्टन्* (who has eight dear friends) is declined like *rājan* before a case-affix beginning with a vowel and like *hāhā* before one beginning with a consonant. Thus—1. *s.* प्रियाष्टा. 1. *d.* प्रियाष्टानौ. 1. *p.* प्रियाष्टानः. 2. *p.* प्रियाष्टः (बहिरङ्गस्याः स्तोपस्यासिद्धत्वाद्बहुत्वम् = Rule No. 86 cannot take effect on account of the elision of *a* (see No. 247) being invalid by reason of being *bahiraṅga*, 3. *s.* प्रियाष्टा. 3. *d.* प्रियाष्टाभ्याम् &c.



• Ex. बुध (wise) makes 1. s. भुत्, भुद । 1. d. बुधे । 1. p. बुधः ।  
3. s. बुधा । 3. d. भुत्थ्याम् । 7. p. भुत्सु ॥

No. 343.—अतिव्ययकसदिगुणिगञ्जुयुजिकुञ्चं ङ् (3-2-59). सभ्यः  
क्विन् स्यात् ॥ These words—अतिव्यञ्ज, दधञ्, सञ्, दिञ्, उणिञ् are ir-  
regularly formed by the addition of the verbal affix *kvīn* and अञ्जु,  
युजि, कुञ्च are duly formed by subjoining *kriś*. ऋतौ or ऋतुं यजति, अतिव्यक्  
(who sacrifices at the proper season or to a season); दध्मोतीति, दधक्  
(impudent); सज्यतेयासासक् (a garland = here *am* augment and *kvīn*  
both are used); दिशत्यवकाशमिति दिक् (a cardinal point); ऊर्ध्वं विहसति,  
उणिक् (a vedic metre of 3 *pādas*; a quatrain). अञ्चेः सुपुपदे । The  
verbal root *anchu* to go takes *kvīn*, when it is preceded by a word  
ending in *sup*. Thus प्रकर्षण अञ्चतीति, प्राङ् (eastern); \*युजिकुञ्चोः के-  
नयोः । After *yujir* and *krunch* in their simple state; as युनक्तीति, युङ्  
(who joins); कुञ्चतीति कुङ् । (It goes in a curve, a snipe. Note the  
irregular retention of *n* in *krūñ*) कनाचिञौ । The letters *k* and *n* of  
*kvīn* are indicative. Hence, (वि) *vi* remains of *kvīn*.

No. 344.—कदतिङ् (2-1-93). A verbal affix else than *tsīn*, the  
conjugational ones is called *krit*. Hence, *kvīn* is *krit*.

No. 345.—चेरयत्तस्य (6-1-67). The\* uniliteral *v* suffix is elided.  
Note that *k* is elided by No. 151, *n*\* by No. 2., *i* by No. 4, and *v* by  
No. 345. Hence the whole of *kvīn* disappears. What is its use then?

No. 346.—क्विन्प्रत्ययस्य कुः (8-2-62). A letter of the guttural  
class is substituted at the end of a *pada* for the final of what takes  
the *kvīn* affix (i. e. when such a word becomes a *pada*). This is the  
use of *kvīn*.

No. 347.—युजेरसमासे (7-1-71). *Num* is the augment of *yuj* not  
entering into composition; when a *sarvanāmaasthāna* follows. Thus  
1. s. युनक् + स = युङ् (1st the elision of *s* by No. 258, then the elision of  
*j* by No. 64; and then the guttural *ñ* comes in place of the dental)  
1. d. युञ्जौ । 1. p. युजः । 2. s. युज्जम् । 2. d. युज्जौ । 2. p. युजः । 3. s.  
युजा । 3. d. युज्याम् । Why 'not entering into composition'?

No. 348.—चोक्कुः (8-2-30). When *jhal* follows or at the end of  
a *pada*, a guttural is used in place of a palatal. Hence, 1. s. सुयुक्  
(who joins well). In this instance No. 346 is not applicable, being  
non-existent in the sight of 348. In 343 *yujir* with the indicative  
is meant: hence the root *yuj* of *divādi* class signifying to meditate

does not come within the scope of 343; hence it is declined thus  
1. s. युक् । 1. d. युजौ । 1. p. युजः like सुयुज् ॥

Ex. खञ्ज् (khanping) makes खन् (elision of j by 64) खञ्जौ,  
1. p. खञ्जः । Ex. राज् (who shines) makes 1. s. राट्, राट् (258, 280,  
87, 241), 1. d. राजौ । 1. p. राजः । 7. p. राट्सु or राट्सु । विभाज् (who  
shines much). 1. s. विभाट् । देवेज् (who worships gods) makes 1. s.  
देवेट् । 1. d. देवेजौ । 1. p. देवेजः । विश्वसृज् (Creator of the Universe)—  
विश्वसृट् or सृट् । 1. d. विश्वसृजौ । 1. p. विश्वसृजः । परिमृज् (who rubs  
about) makes परिमृट् in 1. s. In No. 280, the root *hrāḍi* is of the  
*faṇādi* set; hence that which is read with सृज्, भृज् in the sense of  
shining is subject to the substitution of *ku* (कु). Hence 1. s. विभाक्  
or विभाग् । *Vārtika* परी व्रजो वः पदान्ते । When *pari* (around) is prefixed  
to *vraj* 'to go,' the affix *krip* (क्रिप्) is used, the vowel is lengthened  
and *sh* is substituted at the end of a *pāda*. Thus 1. s. परिवाट्  
(who wanders about, a mendicant). Ex. विश्वराज् (who rules  
all).

No. 349.—विश्वस्यवसुपाटोः (6-3-123). The final vowel of *viśva*  
(विश्व) is lengthened, when *vasu* (wealth) or *rāt* (a ruler) follows.  
Hence, 1. s. विश्वाराट् or राट् । 1. d. विश्व राजौ । 1. p. विश्व राजः ।  
The vowel is not lengthened, when the form राज् is unaltered. 3. d.  
विश्वाराड्याम्. भस्ज् to fry is 1st changed to भस्ज् by ग्रहिज्या (6-1-6);  
then to भज् by the next.

No. 350.—स्त्रोः संयोगाद्योरन्ते च (8-2-29). At the beginning of  
a conjunct consonant, that comes at the end of a *pāda* or before *jhal*,  
*s* or *k* is elided. Again, the word becomes भस्- by 280; then भट् or  
भट् (87, 241) भस्जौ, भस्जः । 1. s. ऋत्विक् or ऋत्विग् (*krin*, hence *ku*  
by 346) 1. d. ऋत्विजौ । 1. p. ऋत्विजः ॥

Ex. ऊर्ज् (वल प्राणनयोः, strengthening, nourishing) makes 1. s.  
ऊर्क् or ऊर्ग (348, 87, 241). 1. d. ऊर्जौ । 1. p. ऊर्जः । In 1. s. of this  
example, elision by 64 cannot take place on account of the prohibi-  
tion put forward by No. 274 in regard to all letters but *s* coming  
after *r* in a compound consonant. Note that all pronominals in the  
*tyāḍādi* set adopt *a* (अ) for their final, which thereafter by अतो गुणे is  
the single substitute for itself and the preceding short *a*.

Ex. त्यद्, तद्, यद्, यत्तद् (all these become त्य, त, य, यत् in  
declension).

\*No. 351.—तदोः सः सावनन्नायोः (7-2-106). Let there be *s* in the room of the *t* or *d*, not being final, of *tyad* &c., when *su* follows. Hence, *त्यद्* becomes *त्यः* in 1. *s*. *त्या* in 1. *d*. *त्ये* in 1. *p*. Likewise, 1. *s*. सः । 1. *d*. *सो* । 1. *p*. *ते* । 1. *s*. यः । 1. *d*. *यो* । 1. *p*. *ये* । 2. *s*. *त्यम्*, *तम्*, *यम्* । 2. *d*. *त्या*, *सा*, *यो* । 2. *p*. *त्यान्*, *तान्*, *यान्* । The *tyadadr* set ends with *do* (two). संज्ञायां गोणत्वे चात्वसत्वेन—When these become names or secondary words in a compound, the substitution of *a* and of *s* cannot take place. Thus *त्यद्* (a name). 1. *d*. *त्यदो* । 1. *p*. *त्यदः* अति *त्यद्* (surpassing that) 1. *d*. *अतित्यदो* । 1. *p*. *अतित्यदः* । 1. *s*. एषः (243) । 1. *d*. *एतो* । 1. *p*. *एते* । In *anvadeśa* or re-employment 2. *s*. *एनम्* । 2. *d*. *एनो* । 2. *p*. *एनान्* । 3. *s*. *एनेन* । 6 and 7. *d*. *एनयोः* । 3. *s*. *त्येन*, *तेन*, *येन* । 3. *d*. *त्यभ्याम्*, *त्वभ्याम्*, *याभ्याम्*, *त्यैः*, *तैः*, *यैः* । 4th case 1. *s*. *त्यास्मै*, *तस्मै*, *यास्मै* । 4. *p*. *त्येभ्यः*, *तेभ्यः*, *येभ्यः* । 5. *s*. *त्यास्मात्*, *तस्मात्*, *यास्मात्* । 6. *s*. *त्यस्य*, *तस्य*, *यस्य* । 6 and 7. *d*. *त्ययोः*, *तयोः*, *योयोः* । 6. *p*. *त्येवाम्*, *तेवाम्*, *येवाम्* । 7. *s*. *त्यास्मिन्*, *तस्मिन्*, *यास्मिन्* । 7. *p*. *त्येषु*, *तेषु*, *येषु* ॥

Now we come to the declension of *yushmad* (thou) and *asmad* (I) after which all the suffixes of the 1st and 2nd case become *am* by No. 209.

No. 352.—(मपर्यन्तस्य=7-2-91) *त्वाहो* *सो* (7-2-94). *Tva* and *aha* (त्व, अह) are the substitutes of the syllable ending with the *m* of these two (*yushmad* and *asmad*), when *su* follows. Hence, *त्व* being used for *युष्म* and *अह* for the syllable *अस्म*, the respective forms are *त्व + अद् + अम्*, *अह + अद् + अम्* in 1. *s*. Now, elision being most powerful of all operations, the next rule applies.

\*No. 353.—शेषे लोपः (7-2-90). The final letter of *yushmad* and *asmad* (according to some grammarians, the remaining portion of these two i. e. *अद्*) is elided, when a case-affix not being the cause of the substitution of long *a* and *y*, follows. Hence, after the elision of *d*, we have *त्व + अ + अम्*, and *अह + अ + अम्* । Now by *अतो गुणे*, conjoining the last two syllables, we have *त्व + अम्*, and *अह + अम्*, and then by *अभि पूर्वः* । *त्वम्* and *अहम्* । The other mode is (शेष इति सप्तमी स्थानितो धिक्करणस्त्वद्विचक्षया तेनमपर्यन्ताच्छेषस्य अद् इत्यन्वलोपः । सप्तमीयाः स्यन्तारङ्गे अतोऽगुणे कतेष्वर्तते). Considering the vocative force of *śeṣhe*, the portion remaining after the substitution of the forms, *त्वाहो* i. e. *अद्* is elided. In spite of its being subsequent in the *aṣṭādhyāyī* order, it takes effect after the operation of *अतोऽगुणे* on the ground of the latter being of *antaratīta* character. अस्मिन् युष्मदस्मदोः *Yushmad* and *asmad* are not marked by gender, hence they are used as common gender.

No. 354.—युवाद्यौ द्विवचने (7-2-92). When a dual case-affix follows, *yuva* and *dyava* (युव, आद्य) are the substitutes of what ends with *m* in these two.

No. 355.—प्रथमायाश्च द्विवचने भाषायाम् (7-2-88). In secular language long *a* is the substitute of these, when the dual affix of the 1st case follows. औ हीत्येव सुवचम् । It is better to say that "when *au* and *aut* follow," but *Pāṇini* employs Rule 358 to form the 2nd dual. Thus 1. *d*. युवाम्, आवायाम्, but युवम्, आवम्, in the Vedas. Why 'of what ends with *m*?' to avoid the anomalous forms. त्व्या, म्या, in 3. *s*.

No. 356.—यूयव्यौ जसि (7-3-93). *Yūya* and *vāya* are the substitutes of these, when *jas* follows. Hence यूयम्, वयम्, 1. *p*.

No. 357.—त्वमाद्येकवचने (7-2-97). When a singular case-affix follows, *tva*, and *ma* are the substitutes of these (as far as the *m*).

No. 358.—द्वितीयायां च (7-2-87). And also in the 2nd case long *a* is the substitute of these. Thus 2. *s*. त्वाम्, माम्, (त्वे + अद् + अम्, म + अद् + अम् = त्वद् + अम् = मद् + अम् । No. 313. = त्वआअम्, मआअम् = त्वा + अम्, माअम् । No. 73 = त्वाम्, माम्, 237).

No. 359.—शसेन (7-1-29). The letter *n* is the substitute of *śas* coming after these two. This checkmates No. 209. Since the cause of the substitution of *n* is here a term enounced in the 5th case, (see No. 56); the 1st letter of *śas* is affected by the change (see No. 47). Hence the affected word ends in a compound consonant, as युष्मान् । But the final consonant is elided by 64. Thus we have 2. *p*. युष्मान् अस्मान् ॥

No. 360.—यो चि (7-2-89). *Y* is the substitute of these, when a case-ending beginning with a vowel and undergoing no change of form follows. Hence, 3. *s*. त्वया, मया (from त्वअद् + आ, मअद् + आ = त्वद् + आ, मद् + आ, त्वय् + आ, मय् + आ).

No. 361.—युष्मदस्मदोरनादेशे (7-2-86). Long *a* is the substitute of these, when a case-affix beginning with a consonant and not admitting a substitute follows. Thus 3. *d*. युष्माभ्याम् आवाभ्याम् (Nos. 354 316, 361. 73). 3. *p*. युष्माभिः, अस्माभिः ॥

No. 362.—तुभ्यमहोहयि (7-2-95). *Tubhya* and *mahya* are the substitutes of these (as far as the *m*) when *ñe* follows. अस्मादेशः शेषे लोपः । 1st *am* instead of *ñe*, then the elision of *d* (or *ad*). Thus 4. *a*. तुभ्यम्, मह्यम्, 4. *d*. युष्माभ्याम्, आवाभ्याम्, 4. *p*. युष्माभ्यम्, अस्माभ्यम् (210) 5. *s*. त्वत् मत् (212).

No. 353.—तवममौहसि (7-2-96). *Tava* and *mama* are the substitutes of these (as far as the *m*), when *ās* follows. Hence, तव + अद् + अस् = तव + अ + अस् (353) —तव + अस् (316). Now if *as* remains as *as*, the form would be तवः । Hence, *as* (अस्) is substituted for *ās* by No. 208. Thus 6. *s.* तव, मम (316) *S* in *as* being simply indicative. 6. *d.* युवयोः, आद्ययोः (354, 360). In 6. *p.* *ākam* is used for *ām* by No. 213. Thus 6. *p.* युष्माकम्, अस्माकम् । 7. *s.* त्वयि, मयि (357, 360), 7. *d.* युवयोः, आद्ययोः । 7. *p.* युष्मासु, अस्मासु (361). The compound परमयुष्मद् (thou, the last) is declined as युष्मद् ॥

NOTE.—समस्य माने द्वैकत्ववाचिनी, युष्मदस्मदौ । समासाद्यो न्यसंख्यश्लेस्तो युवावात्विमार्वापि ॥ १ ॥ सुजस्र्हेत्सु परम आदेशाः स्युः सदैव ते । न्वाद्यौ यूयवयो तुभ्यमहौ तव ममैवपि ॥ २ ॥ एते परत्वाद्वाचके युवावौ विषये स्वैके । त्वमात्रदिप्रबाधन्ते पूर्वविप्रतिषेधतः ॥ ३ ॥ द्वैकसंख्यः समासाद्यो बहुवचं युष्मदस्मदौ । तयोर्द्वैकतार्थत्वाच्च युवावौ त्वमौ च न ॥ ४ ॥

If *yushmad* and *asmad* denoting unity or duality enter into composition; and if the compound differs in number from them, the substitutes *yuva* and *āva*, as well as *tva* and *ma* are used. (1).

When *su*, *jas*, *he*, *ās* follow, those substitutes (i. e. *tva*, and *āva*, *yūhya* and *vaya*; *tubhya* and *mahya*; *tava*, and *mama*) are invariably used—2.

These, i. e. *tva*, &c. in their proper spheres debar *yuva* and *āva* by the Law of Posteriority; and also *tva* and *ma* by the Law of Priority (i. e. Rules 93, 94, 95 of the 2nd. Chapter of Lecture 7, debar Rule 92 by the Law of Posteriority and Rule 97 by the Law of Priority)—3.

If the compound denotes duality or unity, and *yushmad* and *asmad* denote plurality, *yuva* and *āva*, *tva* and *ma* are not substituted, because they (*yushmad* and *asmad*) have not the sense of duality and unity—4.

त्वां मां वा अतिक्रान्तः (surpassing thee or me) makes 1. *s.* अतित्वम्, अत्यहम् । 1. *d.* अतित्वाम्, अतिमाम् । 1. *p.* अतियूयम्, अतिवयम् । 2. *s.* अतित्वाम्, अतिमाम् । 2. *d.* अतित्वाम्, अतिमाम् । 2. *p.* अतित्वान्, अतिमान् । (*Tva* and *ma* are used in 1. *d.*, 2. *d.*, 2. *p.* by Śloka I.; and *yuya* and *vaya* are used in 1. *p.* by Śloka II).

3. *s.* अतित्वया, अतिमया । 3. *d.* अतित्वाभ्याम्, अतिमाभ्याम् । 3. *p.* अतित्वामिः, अतिमामिः । 4. *s.* अतितुभ्यम्, अतिमह्यम् । 4. *d.* अतित्वभ्याम्, अतिमभ्याम् । 4. *p.* अतित्वम्यम्, अतिमभ्यम् । 5. *s.* अतित्वत् अतिमात् ।

5. *d.* अतित्वाभ्याम्, अतिमाभ्याम् । 5. *p.* अतित्वत्, अतिमत् । 6. *s.* अतित्व, अतिमम् । 6. *d.* अतित्वयोः, अतिमयोः । 6. *p.* अतित्वाकम्, अतिमाकम् । 7. *s.* अतित्वयि, अतिमयि । 7. *d.* अतित्वयोः, अतिमयोः । 7. *p.* अतित्वासु, अतिमासु । Voc. *s.* हे अतित्वम्, हे अत्यम्, &c.

Ex. 2. युवां आवां वा अतिक्रान्तवति विपक्षे मुञ्जस् डे डस्सु प्रावत् । With this analysis like the foregoing before *su*, *jas* and *ne*; and before *au*, *am*, *ant*. अति युवाम्, अत्यावाम् ॥ 2. *p.* अतियुवान्, अत्यावान् ॥ 3. *s.* अतियुवया, अत्यावया । 3. *d.*, 4. *d.*, & 5. *d.* अतियुवाभ्याम्, अत्यावाभ्याम् । 3. *p.* अतियुवाभिः, अत्यावाभिः । 4. *p.* अतियुवभ्यम्, अत्यावभ्यम् । 5. *s.* and 5. *p.* अतियुवत्, अत्यावत् । 6 and 7. *d.* अतियुवयोः, अत्यावयोः । 6. *p.* अतियुवाकम्, अत्यावाकम् । 7. *s.* अतियुवयि, अत्य वयि, अतियुवसु, अत्यावासु ॥

Ex. युष्मान् स्मान्येति विपक्षे, मुञ्जस् डे डस्सु प्रावत् । When *yushmad* and *asmad* are plural in composition, the same substitutes as employed above are used before *su*, &c. The remaining inflected forms are noted as follows.—1. *d.* 2. *s.*, 2. *d.* अतियुष्माम्, अत्यस्माम् । 2. *p.* अतियुष्मान्, अत्यस्मान् । 3. *s.* अतियुष्मया, अत्यस्मया । 3. *d.*, 4. *d.*, 5. *d.*, अतियुष्माभ्याम्, अत्यस्माभ्याम् । 5. *s.* and 5. *p.* अतियुष्मत्, अत्यस्मत् । 6. *d.* and 7. *d.* अतियुष्मयोः, अत्यस्मयोः । 6. *p.* अतियुष्माकम्, अत्यस्माकम् । 7. *s.* अतियुष्मयि, अत्यस्मयि । 7. *p.* अतियुष्मासु, अत्यस्मासु ॥

No. 364.—पदात् (8-1-16.) पदात् (8-1-17) अनुदात्तं सर्वमथादादी (8-1-18). Of a *pada*, i. e. a finished word and after a *pada*, let all the substitutes be Anudatta (gravely accented) when the finished word does not stand at the beginning of a *pada* (a quarter of a *Sloka*, a foot in poetry). This is a heading rule to regulate action in the following.

No. 365.—युष्मदस्मदोः षष्ठीचतुर्थी द्वितीयास्यवेदीं नादी (8-1-20). *Vām* and *nav* are the substitutes of these (*yushmad* and *asmad*) invested with the suffixes of the 6th, 4th or 2nd case (when they come after a *pada* and not at the beginning of it. Supplied from the heading rule).

No. 366.—बहुवचनस्य वसनदी (8-1-21). *Vas* and *nas* are used of them in the plural number and in the same cases, (the restrictions being the same). A contradiction of *vām* and *nav*.

No. 367.—तेमयावेकवचनस्य (8-1-22). *Te* and *me* are the substitutes of them ending with the singular suffixes of the 6th and the 4th case (the same restrictions).

No. 368.—त्वा मे द्वितीयादाः (8-1-23). *Tvā* and *mā* are used in place of them in the 2nd case singular.

Example:—श्रीगस्तावतु मादीहृतात् ते मे ऽपि शर्मसः । स्वामी ते मे ऽपि स हरिः पा तु वा मपि नो विभुः ॥ May the Lord of Śrī (fortune) protect thee (two) and me (me) here—may He give happiness to thee (te) and to me (me). That Hari is thy (the) Lord and mine (me) as well. May the Omnipresent protect you two (vām) and us two! सुखं वा नैव दात्वोद्यः पतिर्वामपि नो हरिः । सोऽव्याद्वेनः शिवं वेने दद्यात् सेव्योऽत्रवः सनः ॥ May Lord bestow bliss on you two (vām) and on us two (nau). May He protect you all (vāh) and us all (nāh) and give prosperity to you all and to us all (vāh and nāh). He is the adored of you all (vāh) and of us all (nāh) in this world. पदात्परयोः किम् 'Why after a pāda?' वाक्यादिमाभूत् that it may not come at the beginning of a sentence; as त्वां पति, मां पति May God protect thee, me! अपदादि किम् 'Why not at the beginning of a pāda?' Attend—वेदैरशेषैः संवेद्योऽस्मान्कृष्णः सर्वदावतु । May Krishna who is properly understood by the Vedas in their entirety always preserve us!

स्थगुह्याच्छ्रयमाश्रितं विभक्ति कर्मेव, नेह, इति युष्मत्पुत्रोद्भवेति ॥ The word *śha* 'invested with the suffixes, in No. 365 leads to the conclusion that the said substitutes are used instead of those only after which the affixes are heard; but not understood, hence not here 'your son speaks'.

Vārtika I. समानवाक्ये निघात युष्मदस्मदादेशा वक्तव्याः ॥ एकतिङ्वाक्यम् । तेनेह न । श्रोतुं यत्नः तत्रप्रविध्यति । In a simple sentence, accentless substitutes are used for *yushmad* and *asmad*. A simple sentence contains one single finite verb; hence not here 'cook the meal, it will be thine' (तव but not ते) इह तु स्यादेव, श्रोतुं ते श्रोतुं दास्यामि, but here it can be used 'I will give thee (ते) rice food.'

Vārtika II. एते वा नावादय आदेशा अनन्वादेशे वा वक्तव्याः । These substitutes *vām* and *nau* are optionally used in *anantwadeśa* i. e. 1st reference, आन्वादेशे तु नित्यं स्युः, but they are invariably used in a subsequent reference—as, या ता ते भक्तोऽस्ति यातातयभक्तोऽस्ति वा, तस्मैतेवमङ्गले ॥ O Krishna, he is Thy votary, Salutation to him, to Thee.

No. 369.—न च वाह्याह्वेय युक्ते (8-1-24). In connection with *cha* 'and,' *va*, 'or,' *ha* 'verily,' 'certainly,' and *eva* 'own'—these substitutes are never used, हरिस्त्वां मां च रक्षतु may Hari preserve thee and me! कथं त्वां मां वा न रक्षेत्, how can He not preserve thee or me! ग्रामस्तवैव वस्तु the village is thy own property.

No. 370.—*अध्यायैश्चानालोचने* (8-1-25). These substitutes are not used in connexion with a verb denoting knowledge other than ocular, *चेतसा त्वां समीक्षते*, 'he mentally sees you.' *भक्तस्तव रूपं ध्यायति* A worshipper contemplates Thy form. But in seeing with the eye. *भक्तस्त्वापश्यति चक्षुषा* : A worshipper sees Thee with the eye.

No. 371.—*सपूर्वायाः प्रथमयाविभाषा* (8-1-26). When a word in the 1st case actually precedes *yushmad* and *asmad*, such substitutes are optionally used; though it be a subsequent reference. *भक्तस्तवमप्यहं तेन हरिस्त्वां त्रायते समाम् । त्वामेति वा ॥* 'Thou and I are both worshippers, hence, Hari protects thee (*tvām* or *tva*) and me (*mām* or *ma*).

No. 372.—*आमन्त्रितं पूर्वम्विद्यमानवत्* (8-1-72). If a Vocative case precedes *yushmad* and *asmad* it is like what does not actually precedes. (See No. 1483). *अग्नेतव*, 'O Fire thine.' *देवास्मान्पाहि* "O God! preserve us." But this rule is generally disregarded in the Vedas. For example *सर्वदारक्षदेवनः*, "O God! always preserve us."

No. 372a.—*नामन्त्रिते समानाधिकरणे सामान्यवचनम्* (8-1-73). When a Descriptive term in the Vocative case follows a term denoting the object described, the latter is said to be like what actually precedes *yushmad* and *asmad*. Hence, *हरेदयालो नः पाहि*, 'O Merciful Hari, preserve us.' *अग्नेतेजस्विन्*, "O Splendid Fire!" *तेजस्विन्* is *anudatta* here.

No. 372b.—*विभाषितं विशेषवचने* (8-1-74) अत्र भाष्यम्, बहुवचनमिति व्यह्वामीति । But when the objects described are many, the procedure is optional. *देवाः शरण्याः पुमान् भजे, वोमजे इति वा*, 'O Gods, Protectors, may I serve you'—(*yushmán* or *vah*). In this example, the noun 'gods' is qualified by the Described term 'Protectors' in apposition with it.

Ex. 1. a. *सुपात्* or *सुपाद्* (having beautiful feet). 1. d. *सुपादौ* । 1. p. *सुपादः* । 2. s. *सुपादम्* । 3. d. *सुपादौ* ॥ The Accusative plural is formed by the next rule.

No. 373.—*पादः पत्* (6-4-130). When an Inflective base entitled to the designation of *bha* ends with *pād*, *pat* is the substitute of the portion, *pād*. Hence, *pād* being called *bha* before *ias*, &c. (by No. 173) makes 2. p. *सुपदः* । 3. s. *सुपदा* । 3. d. *सुपादभ्याम्*, &c. No change of form takes place in 3. d. on account of the title of *pada* given to it by No. 172.



\*Ex.\* अग्निं मन्वतीत्यग्निमत् (who kindles fire) or अग्निमद् 1. s. अग्निमयो । 1. d. अग्निमयः । 1. p. अग्निमद्भ्याम्, 3. d., 4. d., and 5. d. कृत्वि-  
गित्यादि सूत्रेणाञ्वेः सुप्युपदेकिन् ॥ By No. 343. *Kvin* is added to the root *anchu* 'to go' preceded by an Inflected base in grammatical construction with it in the compound.

No. 374.—अनिदितं हलउपधायाः कृदिति (6-4-24). When an Inflective base ends in a consonant and is not marked by an indicatory short *i*, the penultimate *n* of such a base is elided in the simple way before suffixes with an Indicatory *k* or *n*. Hence, the penultimate *n* of *anchu* is dropped before *kvin*. Thus we have to decline प्राच् 'eastern' (प्र + अच्).

Again since the word प्राच् in the original form प्राञ्च् ends in *ch* of the *uk* group; hence by 332, the augment *am* is inserted after the final vowel of it before *sarva* suffixes. Thus in 1. s. we have the form प्राञ् चस् = प्राञ्चस् (85) which by the elision of *s* by 258 and of *ch* by 64 changes its palatal *n* into the guttural in accordance with No. 346. Thus 1. s. प्राङ् । 1. d. प्राञ्चौ । 1. p. प्राञ्चः । 2. s. प्राञ्चम् । 2. d. प्राञ्चौ ।

No. 375.—अचः (6-4-138). There is elision of the letter *a* of *anchu* entitled to the name of *bha*, after it has dropped its *n*. Hence प्राच् becomes प्रच् (here only *ch* of the root remains after the prefix प्र).

No. 375 a.—चौ (6-3-138). When the *ch*, of *anchu* which has dropped both its *a* and *n* follows, the foregoing अच् is lengthened. Hence by lengthening the prefix *pra* we have प्राच् making प्राचः in 2. p. प्राचा in 3. s. The 3rd case dual is प्राञ्भ्याम् (346, 87). When *prati* is prefixed to *anchu* we have 1. s. प्रत्यङ् (western) 1. d. प्रत्यञ्चौः । 1. p. प्रत्यञ्चः । 2. s. प्रत्यञ्चम् । 2. d. प्रत्यञ्चौ । 2. p. प्रतीचा (a being elided and the final *i* of *prati* being lengthened). 2. s. प्रतीचा । 3. d. प्रत्य-  
म्याम्, &c.

Example. अमुमञ्चतीति विपश्चे (who goes to that). This being the popular solution, and अदस् अञ्च् इतिस्थिते, this, the technical, the following rules apply.

No. 376.—विश्वदेवयोश्च देवद्राञ्चतौच प्रत्यये (6-3-92). *Adri* is the substitute of the *k* (टि) of *vishvanch* (going every where), of *Deva* 'a god' and of Pronominals, when *anchu* ending with *va* suffix follows. In the form अदस् अञ्च्, *kvin*, i. e. *va* suffix is understood after *anch*. Hence the form becomes अदद्मि अञ्च् or अदद्मञ्च्—again

No. 377.—अदसोःसेर्दादुदोमः (8-280). Short *u* and long *ū* are the substitutes of what follows *d* in *adas* without the termination 'as' and the *d* is changed to *m*. Hence, reducing *d* to *m*, *a* to *u* short, the 2nd *d* to *m* and *r* to short *u*. We have अमुमुइअञ्च + स = अमुमुयङ् (elision of *s* and *ch* and *ku* by 346), in 1. *s*.

NOTE 3.—इति ह्रस्वदीर्घयोः समाहारद्वन्द्वः आन्तरितस्याह्रस्व व्यञ्जनयोश्च स्त्रो. दीर्घस्य दीर्घः । The *u* of *tu* is a Collective compound, consisting of *u* long and short. By analogy, short *u* is the substitute of a short vowel and of a consonant, and long *u*, of a long vowel. 1. *d*. अमुमुयञ्जो । 1. *p*. अमुमुयञ्चः । 2. *s*. अमुमुयञ्चम् । 2. *d*. अमुमुयञ्चो । 2. *p*. अमुमुयञ्चः (375a). 3. *s*. अमुमुयञ्चो । 3. *d*. अमुमुयभ्याम् (346, 87).

Some apply this rule with reference to *dri* only and others do not apply it at all; hence, 1. *s*. अदसुयङ् or अदस्यङ्; 1. *d*. अदसुयञ्जो and so on.

Ex. उदञ्च (northern) makes 1. *s*. उदङ् । 1. *d*. उदञ्जो ।

No. 378.—उदईत् (6-4-139). There is long *i* for the *a* of *anchu* coming after the prefix (उद्) *ud*, when *anchu* is deprived of its *n* and is called *bha*. Thus 2. *p*. उदीचः । 3. *s*. उदीचा । 3. *d*. उदभ्याम्, &c.

No. 379.—समः समि (6-3-93). *Sam* is changed to *sami*, when *anchu* with the suffix *kvīn* follows. Hence 1. *s*. सम्यङ् (moving in a right line) 1. *d*. सम्यञ्जो । 1. *p*. सम्यञ्चः । 2. *p*. समीचः । 3. *s*. समीचा, &c.

Ex. सहअञ्चतीति (he moves with).

No. 380.—सहस्य सधिः (6-3-95). *Saha* is changed to *saañ* before *anchu* with the suffix *kvīn*. Hence 1. *s*. सध्यङ्, &c.

No. 381.—तिरसस्तिर्य लोपे (6-3-94). *Tiras* is changed to *tiri* (तिरि) when *anchu* with the suffix *vi* and with the non-elided *a* follows. Hence, 1. *s*. तिर्यङ् । 1. *d*. तिर्यञ्जो । 1. *p*. तिर्यञ्चः । 2. *s*. तिर्यञ्चम् । 2. *d*. तिर्यञ्जो । 2. *p*. तिर्यञ्चः । 3. *s*. तिर्यञ्चा । 3. *d*. तिर्यभ्याम्, &c.

No. 382.—नाङ्चेः पूजायाम् (6-4-30). The penultimate *n* of *anchu* is not dissevered, when it means to worship. Hence the augment *num* cannot be put in. Thus प्राङ् (a worshipper), 1. *d*. प्राञ्जो । 1. *p*. प्राञ्चः । 2. *s*. प्राञ्चम् । 2. *p*. प्राञ्चः । 3. *s*. प्राञ्चा । 3. *d*. प्राङ्भ्याम् (64, 346). 7. *p*. प्राङ् (64, 346, 101, 243) or प्राङ्पु (350).

इत्थं पूजार्थं प्रत्यङ्गुदयः । Likewise in the sense of worshipping are *pratyāñ*, &c. declined.

Ex. कुञ्ज कौटिल्याल्पीभावयोः (to become crooked or small, a curlew). 1. s. कुञ्जः । 1. d. कुञ्जो । 1. p. कुञ्जः । 3. d. कुञ्ज्याम्, &c. Ex. पयोमुक् (a cloud) is declined as पयोमुक् (348, 241) or पयोमुभ्याम् (348). Ex. सुवृश्च (cutting well). The root *vraśch* to cut is changed to *vriśch* by *यहिव्या*, when the annex is *krip*, and makes 1. s. सुवृद or सुवृड् (280, 350, 87, 241), 1. d. सुवृचो । 1. p. सुवृचः and 7. p. सुवृदसु or सुवृदत्सु ॥

NOTE.—वर्तमाने पृथग्महद्गुह्यजगत्त्वञ्च । In the Present tense, *prishat* (speckled, a spotted deer) *mahat* (great respectful) *vrihat* (powerful) *jagat* (the world) are treated like what ends with the *śat* suffix; hence the augment *num* is inserted by No. 332 मह्यते, पूत्यते इति महान् (Honourable); (the penult is lengthened by No. 292, the *s* is elided by No. 258 and *t* by No. 64). 1. d. महान्तो । 1. p. महान्तः Voc. sing. हे महन् । 2. p. महतः । 3. s. महता । 3. d. महद्भ्याम्, &c.

No. 383.—अत्यन्तस्य चाधातोः (6-4-14). When the *su* of the 1st case, not being the sign of the vocative, follows; the long vowel is the substitute of the penultimate vowel of a word ending in *atū* and of a word other than a verbal root ending in *as*.

Ex. धीमत् (intelligent)—this word ends in, *matup* or *atū*; hence, 1st the penult *a* of the form *dhiimat* when stripped of its indicatory letters *y* and *p*, is lengthened by No. 383; and then *num* is used by No. 332. Thus we have 1. s. धीमान् (258, 64), 1. d. धीमन्तो । 1. p. धीमन्तः । Voc. sing. हे धीमन्; यसादी महद्गु, like *mahat* before *śas*, &c.

उगिद्विचामिति सूत्रेऽजग्रहणं नियमार्थम् । धातोश्चेदुगित् कार्यम् तर्ह्यन्वेते रेवेति, तेन सत्, ध्वत् इत्यादीन् । The use of the term *ach* in Rule 332 is regulating in effect. If the operation based upon the indicatory letters *uk* applies to verbs, it applies to *anchu* only. Hence the forms सत् (falling) ध्वत् (falling) are exempted from the influence of No. 332 (See No. 303). अधातेरिति तु अधातु भूत पूर्वस्यापि नुमर्थम् । The expression "of what not being a verbal root" offers a license to use *num* even in such words as not being previously verbs have come to be regarded as such. For example, गोमन्तमिच्छतीति (he wishes for a man possessing a cow; *krip* in the sense of agent, makes 1. s. गोमान् । 1. d. गोमन्तो । 1. p. गोमन्तः (*num* by No. 332).

Ex. भातेर्द्वत् । The pronominal भवतु 'your honor' is formed of "bhā" to shine and the affix *davatu* and is declined thus—भवान्, 1. s. भवन्तो । 1. d. भवन्तः । 1. p. (Num = 332) &c.

Ex. भवतीति, भवत् (being; *śatvi* affix) makes 1. s. भवत् । 1. d. भवन्तौ । 1. p. भवन्तः, &c. The penult by No. 383 is not lengthened on account of its not ending with *atu*.

No. 384.—उभेयभ्यस्तम् (6-1-5). When a verbal root is doubled (as is the case in the 6th Lecture), both the parts taken together are named *abhyasta*—A reduplicate.

No. 385.—नाभ्यस्ताकृतः (7-1-78). There is not the augment *num* of *śatvi* after a reduplicated form. Hence ददत् a reduplicated form of the root *dā* 'to give,' ending with the *śatvi* affix, makes 1. s. ददत् । 1. d. ददता । 1. p. ददतः, &c.

No. 386.—जक्षित्यादयः षट् (6-1-6). Let *jakṣhāt*, the 7th with the 6 verbs following it be named "Reduplicate." Hence by No. 385 and 258, we have 1. s. जक्षत् (eating), 1. d. जक्षता । 1. p. जक्षतः, &c. जाग्रत् (waking), दग्निद्रत् (being poor). शाशत् (ruling). चकासत् (shining),—all these are declined like *jakṣhat*.

The roots दीधीङ् and वेवीङ् though exhibited with the Indicatory *ñ* take *parasmaipad* suffixes in the Vedas. Thus 1. s. दीध्यत् (shining). वेध्यत् (going, pervading). The word *gup*, 'concealing' makes 1. s. गुप् or गुब् (258, 87), 1. d. गुपौ । 1. p. गुपः । 3. d. गुब्ध्याम्, &c.

No. 387.—त्यदादिषु दृष्टोर्नालोचनेकञ्च (3-2-60). When *tyad*, &c. precede *dris* in composition, *kañ* as well as *kvin* is the affix added to *dris* not signifying 'ocular knowledge.' *Tyad* &c. are named '*upapada*' in this rule. An *upapada* is either an inflected word or an indeclinable coming before a root with which it is compounded and the idea contained in which it qualifies or determines; as कुम्भकारः, a maker of pots. In this example *kumbha* is Objective case governed by the verb *kṛi* 'to make' implied in the word *kāra* 'a maker.'

No. 388.—शासर्वनाम्नः (6-3-91). Long *a* is the substitute of a pronominal when the word *drig*, or *dris* or the affix *vatu* follows. Hence, तद् + दृश् = तच्चादृश् = तादृश् (73). Now तादृश् (such) makes 1. s. तादृक् (258, 280, 87, 346, 241 = elision of *s* by No. 258; *ś* in to *sh* by No. 280; *sh* to *d* by No. 87; *d* to *g* hard by No. 346 and *g* to *k* by No. 241) or तादृग् । 1. d. तादृशौ । 1. p. तादृशः, &c.

Ex. विश्व (who enters) makes 1. s. चिद् or चिद् (280, 87, 241) 1. d. विश्वौ । 1. p. विश्वः &c.

No. 389.—**नशोर्वा** (8-2-63). *Ku, i. e.* a letter of the guttural class is optionally the substitute of *nas* (नश् = who destroys) at the end of a *pada*. Hence, 1. *s.* नक्, नग्, नद्, नङ् ; 1. *d.* नशोर्वा ; 1. *p.* नशः ; 2. *d.* नग्भ्याम् or नङ्भ्याम्, &c.

No. 390.—**स्पर्शोऽनुदकेऽस्पर्शे** (3-2-58). When the preceding word in composition with *spriś* "to touch" is else than *udak*, water the affix *kvin* is used. Thus घतस्पर्क् or स्पृग् (who touches *ghee*, 1. *s.*) घतस्पर्शो, घतस्पर्शः, &c.

धृष्णोतीति gives 1. *s.* दधक् or दधग् (arrogant, *kvin* = 343), 1. *d.* दधोर्वा ; 1. *p.* दधः ; 3. *d.* दधग्भ्याम्, &c.

रत्नानि सुष्णीति (who steals gems) makes 1. *s.* रत्नमुद् or सुद् ; 1. *d.* रत्नमुद्वा ; 1. *p.* रत्नमुवः ॥

Ex. षट् (six): 1. and 2. *p.* षट् or षड् (184, 203, 87, 241). 3. *p.* षड्भिः (87). 4. and 5. *p.* षड्भ्यः ; 6. *p.* षड्याम् (308,—*nut*; 87 ष् to ष् ; 86 *k*—cerebral *n* for the *n* of *nam*; 88 note). 7. *p.* षट्सु । The word *षिपटिष* ends with the desiderative *san*, इत् प्रतिषत्वस्यासिद्धत्वात् सप्तलुपौऽस्ति इत्यम् । As the *shatva* change (8-3-59) succeeds *rutva* change (8-2-66), so by No. 68 *rutva* change prevails after the elision of *su* by No. 258, though the word ends in *sh* in its crude state. Hence we get the form *षिपटिर्* a form that falls within the influence of the next rule.

No. 391.—**वैरूपधायाटोघेदकः** (8-2-76). At the end of a *pada*, the penultimate *ik* of verbs ending in *r* or *v* is lengthened. Thus 1. *s.* पिपटीः (109), 1. *d.* पिपटिर्वा ; 1. *p.* पिपटिषः ; 3. *d.* पिपटीभ्याम्, &c.

No. 392.—**सुमसिस्सर्जनीयश्चर्वायेपि** (8-3-58). And also when *num* *visarga* and a sibilant severally intervene between *mku* and *s* dental of a substitute or of a suffix; the *s* dental is reduced to *sh* cerebral. *Pipathish* is called a *pada* (by 172) before *su* of the 7th case; and the final *sh* is regarded dental because the rule आदेशप्रत्यययोः does not take effect; so far as *सप्तलुपौः* is concerned; hence the original dental *s* is 1st changed to *ru* by No. 133, which then is changed to *visarga* by No. 109, and at last this *visarga* is retained as *visarga* or changed to the dental *s* by No. 122. Thus we have पिपटीस् सु or पिपटीः सु = पिपटीस् पु or पिपटीः पु (392) = पिपटीष् पु (86) or पिपटीः पुः । Note that the *rutva* change was followed by the lengthening of the preceding *ik* y No. 391.

Ex. चिकीर्ष ( who wishes to do ) makes 1. *s.* चिकीः ( 258; then regarding *sh* as *s* as before, elide it by No. 274 and change *r* to *visarga* by No. 109; 1. *d.* चिकीर्षा; 1. *p.* चिकीर्षः; 7. *p.* चिकीर्षु ( No *visarga* by दोः सुपि ). Ex. दाम् ( arm ) is formed of the root *dam* 'to subdue and the affix *dos* ( डोस् दमेडोस् ) and the *ti* of *dam*, i. e. *am* disappears on account of the indicatory *d* of डोस् ( see No. 246 ) वत्स्वस्यासिद्धत्वाद्दुस्त्विसर्गो ॥ 1. *s.* दामः; 1. *d.* दामा; 1. *p.* दामः; 2. *p.* दामः or दामाः ( 246, 247 ) 3. *s.* दामा or दामा, &c. Ex. विविच् ( who wishes to enter ) is formed from the desiderative form of the root *vis* 'to enter' followed by the evanescent suffixes *kuip*. वत्स्वस्यासिद्धत्वात्सर्गोऽप्यन्तलोपः वचस्त्विति, जश्चत्त्वं । The crude form विविच्, when analysed, becomes विविचिस्. Hence placing *su* after it we have विविचिस् + सु. At this stage, 1st the suffix *su* is elided; afterwards two different operations present themselves:—The one, the change of the palatal *ś* to *sh* and the other, the elision of the final *s* of *an* by No. 64. Now the 1st gives way to the 2nd in accordance with the direction of No. 68. Hence, after the elision of *s* dental, the palatal *ś* is changed to the cerebral by No. 280; which alters to the cerebral *d* by No. 87 and finally to *t* of the same kind by No. 241. Thus 1. *s.* विविट् or विविह्; 1. *d.* विविहो; 1. *p.* विविहः; 3. *d.* विविहभ्याम्; 7. *p.* विविहु ॥ The *k* of the inflected form विविच् is elided by No. 350, when the *su* of 7. *p.* follows, and then the next rule applies.

No. 393.—षट्ठोः कः सि ( 8-241 ). *K* is the substitute of *sh* or *dh* cerebral when *s* follows. Hence, reducing the *s* of *su* to *sh* cerebral by No. 243, we have 7. *p.* विविहु ।

Ex. तच् ( Paring, cutting ) becomes तद् or तह् in 1. *s.* ( elision of *su*, of *k* and the change of *sh* to *d* or *t* cerebral ) तद्धो in 1. *d.* &c. Ex. गोरक् ' who protects a cow ' becomes गोरट् in 1. *s.* गोरहो in 1. *d.* तच्च रक्षिभ्यां यन्त भ्यां क्षिपि तु स्कोरिति न प्रवर्तते. णिलोपस्य स्थानिवद्भावात्; तस्मात्सर्गोऽप्यन्तलोप एव ॥ When *kuip* follows the causal forms, *takshi* and *rakshi*; the rule *sksh* does not take effect; because the elision of the causal suffix *ni* is *sthani*. Hence the elision of the last letter of the compound consonant *क्ष* obtains. Thus we have तक् or तम्, गोरक् or गोरम् in 1. *s.* The desiderative forms पिपच् ( who wishes to cook ). विवच् ( who wishes to speak ). दिधच् ( who wishes to burn ) become पिपक् or पिपग्; विवक् or विवग् दिधक् or दिधग् in 1. *s.* and are declined like विविच्.

Ex. गिस् गती (to go), सुष्टुपेत्तीति सुपीः (of good gait = 258, 133, 391, 109); सुपिहोः सुपिहः । 3. s. सुपिसा । 3. d. सुपीभ्याम् (133, 391). In the same way सुतुः (तुस् खण्डने, to cut; who cuts well).

\* The word विद्वस् which ends with the suffix *vasu* makes 1. s. विद्वान् (332, 292, 258, 64), 1. d. विद्वसौ । 1. p. विद्वसिः । Voc. sing. हे विद्वान्, 2. s. विद्वसम्.

No. 391.—वसोः संप्रसारणम् (6-4-131). The *samprasarana* is the substitute of a *bha* ending in *vasu*. Hence 2. p. विदुषः (301, 243) 3. s. विदुषा । 3. d. विद्वद्भ्याम् (303), 7. p. विद्वत्सु ।

Ex. सेदिवस् (one who has sat down) makes 1. s. सेदिवान् । 1. d. सेदिवसौ । 1. p. सेदिवसिः । 2. s. सेदिवसम् । 2. p. सेदुषः । 3. s. सेदुषा । 3. d. सेदिवद्भ्याम्, &c. Ex. सुष्टुहिनस्ति, सुहिन (who injures well), 1. d. सुहिहोः । 1. p. सुहिहः । 3. d. सुहिन्भ्याम् (64) &c. 7. p. सुहिन्सु । Ex. ध्वस् from ध्वस् (to fall down) makes 1. s. ध्वत् or ध्वद् (303, 241) 1. d. ध्वसौ । 1. p. ध्वसिः । (The nasal *n* disappears by 374, because the root ध्वस् does not end in the short indicatory *i*.) 3. d. ध्वद्भ्याम् 7. p. ध्वत्सु (303). In the same way, सत् from सत्स् (to fall).

No. 395.—पुंसोःसुह् (7-1-89). When a *sarvanāmaasthāna* follows, *asuh* is the substitute of the word *puns*. उकारउच्चारणार्थः *u* in *asuh* is simply euphonic. Since the substitute ends in *h*, hence by 46, it takes the place of the final *s*. *Anuswāra* in *puns* (पुंस्) is symbolic of *m*. Hence we have to decline पुमस् as regards *sarva* suffixes. Thus 1. s. पुमान् (332, 292 = पुमन्स् + स् = पुमान्स् + स् = elision of *sm*, of *s* = 258, 64), पुमासौ । 1. p. पुमांसिः । 2. p. पुंसिः । 3. s. पुंसा । 3. d. पुंभ्याम् (64), 3. p. पुंभिः । 7. p. पुंसु. The word उग्रनस् (the regent of the planet venus) takes the substitute *anan* by No. 270. Thus, 1. s. उग्रना । 1. d. उग्रनसौ । 1. p. उग्रनसिः । अथ सम्बुद्धौ वा नङ् नलोपश्च वा वाच्यः । *Anan* is the alternative substitute of this in the vocative case, and the elision of *n* is also stated as an alternative case. Thus we have हे उग्रनन्; or हे उग्रन; or हे उग्रनः (258, 133, 109); 3. d. उग्रनोभ्याम् (172, 135, 66 a) In the same way अनेहस् (time). Thus अनेहा (270). 1. d. अनेहसौ । 1. p. अनेहसिः । हे अनेहः &c. Ex. वेधस् (Brahmā) makes 1. s. वेधाः (383). 1. d. वेधसौ । 1. p. वेधसिः । हे वेधः (133, 109). Ex. सुष्टुवस्ते, सुक् (who dresses well). Ex. पिपडस्ते, पिपडयः or पिपडयलः (who eats a funeral cake). 1. d. पिपडसौ, &c.

No. 396.—अटसश्रीसुलोपश्च (7-2-107). When *su* follows, *ca* (श्री) is the substitute of the final of *adas* (that) and the *su* suffix is elided. By No. 351, the *d* of this word is changed to *s*. Thus 1. *s* अश्री In 1. *d*. proceed thus:—अटसु + श्री = अटसश्री (283) = अटश्री (316) = अटो (69) = असु (377 = long *u* in place of long *au*, and *m* for *d*). In 1. *p*. having changed *jas* to *śi* and used *gūpa*, let vs make use of the next rule.

No. 397.—एतईदुहुवचने (8-2-81). In the plural, *et* coming after *d* is changed to long *i*, and the *d* is changed to *m*. Thus 1. *p*. अमी. पूर्वत्रासिद्धमिति विभक्ति कार्यं प्राक्, पश्चादुत्प्लुत्ये. In accordance with the drift of No. 68, all operations depending upon a case-affix take place first, then the substitution of *u* and *m* follows. Hence, *adam* (अटम्) becomes अमुम् in 2. *s*. 2. *p*. अमुन् ॥

No. 398.—नमुने (8-2-31). The substitution of *mu* (377) is not reckoned invalid, when the substitution of *na* is to take place or has taken place. Here contrary to the spirit of No. 68, 1st *mu* is substituted and then the base taking the form of *ghā*, *ā* is changed to *nā* by 254. Thus 3. *s*. अमुना । 3. *d*. अमुन्याम् (377) अमीभिः (397) 4. *s*. अमुन्मै । 4. *p*. अमीभ्यः । 5. *s*. अमुन्यात् । 6. *s*. अमुन्य । 6. *d*. अमुन्योः । 6. *p*. अमीभ्याम् । 7. *s*. अमुन्मिन् अमुन्योः । 7. *p*. अमीभ्यु—इति हलन्ताः पुल्लिङ्गाः. Males ending in consonants concluded.

## CHAPTER XII.

### FEMININE BASES ENDING IN CONSONANTS.

No. 399.—नहोपः (8-2-34). *Dh* dental is the substitute of the *h* of *nah* (to bind), when *jhal* follows or at the end of a *pada*. When *nah* taking the affix *krip* comes after a word compounded with it, the word so compounded is lengthened by Rule—नहि वृत्ति वृत्ति व्यधि रुचि सहि तनि युक्ता (6-3-116). Hence उप + नहृ = क्विप् becomes उपानहृ (a slipper) and is declined thus—1. *s*. उपानहृ or उपानत् (258, 399, 87, 241). 1. *d*. उपानहो । 1. *p*. उपानहः । 3. *d*. उपानह्याम् । 7. *p*. उपानह्युः ॥ The word उष्णिहृ 'a vedic metre' comes from the root *shuñh* 'to love' and ends in the affix *kuin*. Hence from No. 346 we have 1. *s*. उष्णिहृ । 1. *d*. उष्णिहो । 3. *d*. उष्णिह्याम् । 7. *p*. उष्णिह्युः ॥

Ex. दिव् (sky) makes 1. *s*. द्यौः (306). 1. *d*. दिवो । 1. *p*. दिवः । 3. *d*. द्युभ्याम् (307). 7. *p*. द्युभ्युः ॥ Ex. निर् (speech)—1. *s*. नीः (258, 391, 109). 1. *d*. निरो । 1. *p*. निरः, &c. Ex. पुर (a city)—1. *s*. पृः ।



1. *ॐ पुरो* 1. *p* *पुरः*, &c. In the feminine *चतस्र* is substituted for *चतुर्* (four), in hence we get 1 and 2. *p* *चतस्रः* (282). 6. *p* *चतस्र्याम्* (283) *किम्* *कादेवे* टाप 'तप,' a Feminine termination is subjoined to *kim* (who, &c.) after it has assumed the form *ka* (No. 313). Thus we have 1. *s* *का* 1. *d* *के* 1. *p* *काः* like *सर्वा* ॥

No. 400.—*ॐ हो* (7-2-110). Instead of the *d* of *idam*, *y* is used, when *su* follows. Hence, by No. 314 we have *इयम्* in 1. *s*. In the remaining cases, 1st short *a* is substituted for the final of *idam*, which then becomes *इद* by No. 316. Again, to mark the feminine, long *a*, *ॐ* *ॐ* *तप* is annexed, thus producing the form *इदा* in declension. Again, *d* being changed to *m* by No. 314, we have to deal with the form *इमा* in the last two cases. Thus 1. *d* *इमे* (199, 86a). 1. *p* *इमाः* (73). 2. *s* *इमाम्* 2. *d* *इमे* 2. *p* *इमाः* ॥ In the remaining cases, *id* portion is changed to *an* before a vowel by No. 318, and is elided before a consonant by No. 319. Thus 3. *s* *अनया* (232, the final *ap* of *anā* being changed to *ekār*, *अने* + *आङ्*) 3. *d* *आभ्याम्* 3. *p* *आभिः* 4. *s* *अभ्ये* (225). 4. *p* *आभ्यः* 5 and 6. *s* *अभ्याः* 6. *d* *अनयाः* (232) 6. *p* *आसाम्* (225, 214). 7. *p* *आसु* ॥ In re-employment (*आन्वादेशे*), 2. *s* *एनाम्* 2. *d* *एने* 2. *p* *एनाः* 3. *s* *एनया* 6 and 7 *d* *एनयोः* ॥ *कृत्वि* *गादिना सज्जेः क्विन् अमागमश्चनिर्वातितः* ॥ By *sutra* *ritvig*, &c., the root (*सज्*) 'to quit' takes the affix *kvīn* and the augment *an* is irregularly inserted. This is the origin of the word *सज्ज* (a garland). 1. *s* *सज्* or *सज्* 1. *d* *सजो* 1. *p* *सजः* 3. *d* *सज्याम्* 7. *p* *सज्* ॥ *त्यद्* (short *a* for the final and *तप*) makes 1. *s* *स्या* 1. *d* *स्ये* 1. *p* *स्याः* ॥ In the same way *तद्* (that) and *एतद्* (this). *वाक्* (speech), 1. *s* *वाक्* or *वाग्* 1. *d* *वाचो* 1. *p* *वाचः* 3. *d* *वाभ्याम्* 7. *p* *वान्* (243). *आप्* (water) is a true plural and has its vowel lengthened by No. 271 in 1. *p*. Thus 1. *p* *आपः* 2. *p* *आपः* ॥

No. 401.—*अधोभिः* (7-4-48). The letter *t* of the dental class is the substitute of the base *ap*, when a suffix beginning with *dh* follows. Thus 3. *p* *अधभिः* (87). 4. *p* *अधभ्यः* 6. *p* *अधाम्* 7. *p* *अधु* ॥

Ex. *दिक्* (direction) gives 1. *s* *दिक्* or *दिग्* (258, 343, 346, 87), 1. *d* *दिशो* 1. *p* *दिशः* 3. *d* *दिभ्याम्* 7. *p* *दिन्* (346, 243). By No. 387, *kvīn* is placed after *drā* preceded by *tyad*, &c., hence the word substitutes a guttural even when it is not compounded with *tyad*, &c. Thus 1. *s* *दृग्* or *दृक्* 1. *d* *दृशो* 1. *p* *दृशः* *त्विष्* (light) makes 1. *s* *त्विद्* *त्विद्* 1. *d* *त्विषो* 1. *p* *त्विषः* 3. *d* *त्विभ्याम्* 7. *p* *त्विदन्* or *त्विदन्* ॥

Ex. सङ्गुपते-इति सङ्गः 'a friend' (elision of *s* by 256, *r* for *śh* by 133; long *u* for the short *u* by 391, lastly *visarga* for *r* by 109) 1. *d.* सङ्गो 1. *p.* सङ्गुः 3. *d.* सङ्गुः 7. *p.* सङ्गुः or सङ्गुः (The substitute *śh* being invalid *सङ्गुः* is substituted for the *s* of *sajās* by 133 and the vowel is lengthened by 391. Again the *r* is changed to *visarga* by 109, and the *visarga* is optionally changed to *s* by 122. Lastly *s* is changed to *śh* by 243. Hence the optional change by 122 produces two forms). The pronominal *adās* is thus declined—1. *s.* असा (396). 1. *d.* असू (263, *āp* substituted, 199, *guna*; *u* and *m* substituted). 1. *p.* असूः 2. *s.* असूम् 2. *d.* असू 2. *p.* असूः 3. *s.* आमुया 3. *d.* आमुयाम् 3. *p.* आमुभिः 4. *s.* आमुयै 4. *p.* आमुयैः 5. *s.* आमुयाः 6. *s.* आमुयाः 6. and 7. *d.* आमुयोः 6. *p.* आमुयासुः 7. *s.* आमुयाम् 7. *p.* आमुयु so much for Feminines ending in consonants.

### CHAPTER XIII.

#### NEUTER BASES ENDING IN CONSONANTS.

(स्वमोर्लुक्)—In the declension of neuters *sū* and *am* are elided by No. 204; the *h* of *audāh* by 303 is changed to *d*, when the word becomes a *pada*. Thus 1. *s.* स्वनहुत् or स्वनहुद् (having good cattle) 1. *d.* स्वनहुही 200, 1. *p.* स्वनहुहि (am augment and *si* for *jas* and *saś*). Again, the same in the 2nd case. The rest like the Masculine.

Ex. विमलदिव 'a cloudless sky' makes 1. *s.* विमलद्यु (307 and *yan*) 1. *d.* विमलदिवी (200). 1. *p.* विमलदिवि (201), &c. वार (water) becomes वारि in 1. *s.* वारी in 1. *d.* and वारि in 1. *p.* The same in the 2nd case. 3. *s.* वारा &c. The word चतुर maker चत्वारि (201, 302) in 1. and 2. *p.* किम् (what) takes the form किम् (204) in 1. *s.* के (313, 200, *guna*). 1. *p.* कानि (313, 201, 290, 257). The same forms recur in the 2nd case and the rest is like the Masculine अन्वादेशे नपुंसके एनद्वयः । *Enat* (एनत्) is stated to come in place of *idam* in the neuter in re-employment. Thus 1. *s.* एनत् (204). 1. *d.* एने (204, 265, *guna*) 1. *p.* एनानि 3. *s.* एनेन 6. and 7. *d.* एनयोः Brahman (ब्रह्मन् = the supreme being) makes 1. *s.* ब्रह्म (204, 249), 1. *d.* ब्रह्मणी 1. *p.* ब्रह्मणि *Vec. s.* हे ब्रह्मन् or हे ब्रह्म. The rule *रिसुपि* is applicable in forming the Nom. sing. of *abam* (अहम् = a day) on the elision of the affix *su*; the reason is that the elision of *su* by 204 is complete and that the elided affix exercises no influence on the preceding base. Hence the affix *su* is considered to be non-existent. Thus 1. *s.* अहः 1. *d.* अही or अहो (250) 1. *p.* अहानि, Again the same in the 2nd case. 3. *s.* अहा (247).

No. 402.—अहन् (8-2-68). *Ru* (रु) is the substitute of *ahan* at the end of a *pada*. Hence 3. *d.* अहोभ्याम् (135). इह अहः अहोभ्यामि त्यादौ, रत्वन्त्वयोरसिद्धत्वाज्ज्ञेयो प्राप्ते, अहवित्याद्यर्थे न लोपाभावं निपात्य द्वितीयेन कविधेयः तदन्तर्ध्यापि रुधरत्वे ॥ दीर्घाद्यहानि यस्मिन् स दीर्घाहानिदाचः । Here, as regards such forms अहः, अहोभ्याम्, the rules रोऽसुपि No. 141, and अहन् No. 402 are non-existent in the sight of No. 249 (नलोपः &c.) hence the elision of *n* by No. 249 is due, but re-turning to the *sūtra* अहन् on the irregular supposition of the non-elision of *n*, we may substitute *rū* (रु) by the 2nd *i. e.* अहन्. The substitute *r* and *ru* also relate to what ends with अहन्. Hence 1. *s.* दीर्घाहानिदाचः (a long day of summer) इहल्लक्ष्मणसिद्धेः प्रत्ययलक्षणेनासुपि इति निषेधाद्रत्वाभावे रुः । तस्योसिद्धत्वाज्ज्ञेयत्वात् उपधादीर्घः ॥ Here the affix *so* is elided by *halant*, but still it continues to operate on the base by *Pratyaya Lakshana* No 178; hence considering the propriety of the prohibition असुपि in No. 141, let us substitute *rū* but not *r*. Again the rule substituting *rū* (अहन्) is non-existent Hence considering the base to be marked by the final *n*, the penult is lengthened by No. 257. 1 and 2. *d.* दीर्घाहानौ । 1. *p.* दीर्घाहानः । 3. *s.* दीर्घाहः । 3. *d.* दीर्घाहोभ्याम् । Voc. sing. द्वे दीर्घाहः &c.

Ex. दण्डिन् "having a staff; a religious mendicant" makes 1. *s.* दण्डि (204, 349), 1. *d.* दण्डिनी (200). 1. *p.* दण्डिनी (201 and 257). 3. *s.* दण्डिना 3. *d.* दण्डिभ्याम् (172, 249) &c. In the same way are declined बहुपुण्. बहुयमन् (having many sons). Ex. असृजः पदान्ते कुक्षम्, सृजेः त्रिवेनाविधानात् । The word *asrij* (blood) substitutes *śū* at the end of a *pada*, since *kvin* is affixed to it. असृक्शब्दस्तु अस्थते रोषादिके ऋधप्रत्ययेलोप्यः । But the word *asrit* (a kind of religious abstraction) is formed of the root *asu* (असु = to throw), and the *unadi* suffix *rich*. Thus *s.* असृक् or असृग् । 1. *d.* असृजौ । 1. *p.* असृजि । &c. पद्वच इति वा असन् । From No. 246 *padānno* we get the form असन् before *śū*, &c. Thus 2. *p.* असानि or असृजि । 3. *s.* असा or असृजा । 3. *d.* असभ्याम्, &c. The word कर्ज 'strong' makes 1. *s.* ऊर्ज or ऊर्ज (348) 1. *d.* ऊर्जौ 3. *p.* ऊर्ज (नरजानां संयोगः = the consonants in composition being in the order of *n*, *r* and *g*. बहुर्जितुम् प्रतिषेधः अन्त्यात्पूवो वा तुम् बहुर्जि बहुर्जि वा कुलानि । The insertion of the augment *na* is disallowed in forming the 1. *p.* of the compound बहुर्ज (possessing great strength); but it can come before the last letter of it by option; as *bahúrjī kulani* (or *bahúrjējī*), a powerful family. The pronoun त्वद् makes 1. *s.* त्वत् or त्वद् (204, 241). 1. *d.* त्वे । 1. *p.* त्वामि । Likewise

तद् (that) assumes the form तत् or तद् in 1. s. ते in 1. d. and तानि in 1. p. The same in the 2nd case and like the masculine in the remaining cases. यद् (which what) becomes यत् ये यानि, the same being repeated in the 2nd case. एतद् (this)—1. s. एतत् or एतद्. 1. d. एते. 1. p. एतानि अन्वादेशे तु एनत्, but in re-employment this word takes the form एनत् in 1. s. and so on.

Ex. बेभिद्यते: क्विप् (बेभिद्य+क्विप्)=breaking again and again, produces बेभित् or बेभिद् in 1. s. बेभिदी in 1. d. बेभिदि in 1. p. आवल्लोपस्य स्थानिवत्वादेभ्यन्तत्वाच्च नुम्, अजन्तलक्षणस्तु न । स्वविधा स्थानिवत्वाभावात् बेभिदिब्राह्मणकुलानि । The Frequentative Form of the root भिद्य् break (i. e. बेभिद्य) first drops its *y* and then the final *a*; the whole of the यङ् suffix disappears in this way on account of the suffix *kvip*, through the operation of the rules यस्य हनः and अतोलापः । The suffix *kvip* too disappears. Now considering the elision of *a* to be *sihane* i. e. the original form for which the elision is substituted, we cannot insert the augment *num* after the final vowel of the base, because the base does not end in a *jhal*, nor can we use *num* by reason of its ending in *ach*, vowels; because a substituted form lacks the status of the original form in *sarvidhu* (see *paribhāṣā* No. 51). Hence बेभिदिब्राह्मणकुलानि in 1. p.

Ex. गवाक् (a worshipper of cows, or the going of cows) takes a variety of forms on the following grounds—गवाक् शब्दस्य कृपाणिकी बेर्वागतिभेदतः । अश्वध्यवहृद्व्यर्कपेर्नवाधिकर्णतः मतम् ॥ १ ॥ स्वम् सुप् नव पङ् भादौ पक्के सुस्त्रीणि जश्शसोः । चत्वारि शेषे दशके कृपाणोति विभावय । The inflected forms of *gavak* are considered to be 109 in number in accordance with the variety of senses which the root *anchu* enjoys (meaning to worship and to go) and the non-conjunction of the final vowel of *go* and the initial of *anchu* the substitution of अवङ् and of the prior form *O*. Know that it takes 9 different forms before each of the affixes, *su*, *am* and *sup* ( $9 \times 3 = 27$ ); 6 forms before each of the six suffixes beginning with *bha* ( $6 \times 6 = 36$ ), then before *his* and *śas* ( $3 \times 2$ ), four before each of the remaining 10 suffixes ( $4 \times 10 = 40$ ) (thus producing the No. 109) तथाहि । गामञ्चतीति विश्वे अस्त्विगादिनाक्विन् । गतो न लापः । अवङ् स्केटायनस्येत्यवङ् ॥ Thus, 'he worships a cow,' this being the analysis of the word, it takes *kvin* after it by the Sūtra, *ritvij*, &c., when *anchu* means to go, there is elision of *n*. The 1st word 'go' substitutes *avan* for its final before *anchu* in the opinion of Spotpyana. Thus 1. s. गवाक् or गवाम् (सर्वत्रविभाषेति प्रकृतिभाषे, the final of 'go' retaining,

its original form) गोश्रक् or गोश्रग् (पूर्वरूपे, the final of *go* being the single substitute) गौक् गोग् (पूजायाम् नस्य कुत्वेनङः—*N* being changed to *ñ* by *kutva* in the sense of worshipping; गवाङ्, गोश्रङ्, गोङ्. Thus we get nine forms in 1. *s.* (अस्यपि सतान्येव, the same No. of forms with the suffix *am* too) (ग्रीहः श्री, भत्वादच इत्यल्लोपः, the *a* of *anchu* being elided on account of its taking the name *bha* by *अचः*). Thus 1. *d.* गोश्री (पूजायां तु, but in worshipping) गवाञ्श्री, गोश्रञ्श्री, गोञ्श्री (जश्रशोः श्रिः, श्रेः सर्वनामस्यानन्तात्) ( *śi* for *jās* and *śās*; *num* on account of *śi* being a *sarvanāmaasthāna* ) 1. *p.* गवाञ्श्रि, गोश्रञ्श्रि, गोञ्श्रि, 3. *s.* गोश्चा, गवाञ्चा, गोश्रञ्चा, गोञ्चा । 3. *d.* गवाश्र्याम्, गोश्रश्र्याम्, गोश्र्याम्, गवाङ्श्र्याम्, गोश्रङ्श्र्याम्, गोङ्श्र्याम् &c. सुपि तुङान्तानां यद्वेङ्योः कुमिति कुक् । The forms ending in *ñ* in 7. *p.* take the augment *kuk*. Thus 7. *p.* गवाङ्कु, गोश्रङ्कु गोङ्कु, गवाङ्कुषु, गोश्रङ्कुषु, गोङ्कुषु, गवाङ्कु, गोश्रङ्कु, गोङ्कु. The word तिर्यञ्च तिरस्+अञ्च an animal makes 1. *s.* तिर्यक् (381) 1. *d.* तिरश्चो (375) 1. *p.* तिर्यञ्चि (290) पूजायां तु, but in the sense of worshipping तिर्यङ् तिर्यञ्चो तिर्यञ्चि The *a* is not elided by No. 382. The word यकत् liver) makes 1. *s.* यकत् 1. *d.* यकती । 1. *p.* यकन्ति । From No. 246 we obtain the alternative form यकन् । Thus 2. *p.* यकानि or यकन्ति । 3. *s.* यकता, यका (247). Like wise शकत् (ordure) makes 1. *s.* शकत् । 1. *d.* शकती 1. *p.* शकन्ति । 2. *p.* शकन्ति or शकानि । 3. *s.* शका or शकता, &c. The participle ददत् (giving) make 1. *s.* ददत् । 1. *d.* ददती ॥

No. 403 — वा नपुंसकस्य (7-1-79). *Num* is optionally the augment of whatever reduplicated form ends with *śatri*, when a *sarvanāmaasthāna* follows. Hence 1 and 2 *p.* ददन्ति or ददति । The participle तुदत् (paining) seeks the aid of the next rule.

No. 404. — आङीनदोर्नुम् (7-1-80) *Num* is optionally the augment of whatever ends in a portion of the *śatri* suffix, provided that the portion comes after a base ending in *a*; when *श्री* (श्री) or a *nadi* follows. For example, the verbal root *tud* (to pain) becomes the base *tud* by taking the affix (श्र) and then with the portion of the *śatri* affix (अत्) following it, it becomes *tudat* (तुदत्) by No. 315 which then by this rule makes 1. *d.* तुदन्ती or तुदती । The 1. *p.* of it is तुदन्ति । Likewise भात् (shining) makes 1. *d.* भान्ती or भाती । The verbal root पच् 'to cook' 1st takes the affix *śatri* and then *śap* coming before the participial affix *śatri*; so it comes under the next rule.

No. 405. — शप् प्रयोनित्यम् (7-1-81). *Num* is invariably the augment of what ends with *śatri* (the portion *at*) that follows the *śap* or *īgan*, when *śi* or a *nadi* follows. *Śap* is the conjugational

characteristic of verbs called *bhavadī* and *śyan* of *divadī*. Hence पचत् makes 1. *d.* पचन्ती । In the same way दीव्यत् taking the class affix *śyan* and meaning "sporting, shining, &c." makes 1. *d.* दीव्यन्ती and 1. *p.* दीव्यन्ति, &c. The word स्वप् (a sleeper) makes 1. *s.* स्वप् or स्वप् (87) नित्यात्परादपि नुमः प्राक् अमृविति दीर्घः प्रतिपदोक्तत्वात् स्वामि । The penultimate of *svap* is lengthened (271) previous to the insertion of *num* by 290; though the latter *sūtra* is invariable in effect and subsequent in order; because the Pambhāshā लक्षप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् expressly provides that an operation relating to a primitive form takes place before one concerning an altered form. Hence 1. *p.* स्वामि निरु-  
वकाशत्वं प्रतिपदोक्तत्वमिति एते तु पक्षे तु तद्विरहाच्चमेव । Regarding the above Pambhāshā to be inapplicable here, we may use *num* only. Thus 1. *p.* स्वामि । 3. *s.* स्वप्ता अघोमि (401) क्वदमिः in 3. *p.* 3. *d.* &c. अर्त्तिपिबत्य-  
दिना धनेरुम् । The *unadi* affix *us* is added to the root धनि 'to be rich by *artipibati*, &c. of the 2nd Chapter of *unadi*. Hence we get the word धनुस् which makes 1. *s.* धनुः (204, 133, 109), 1. *d.* धनुषी सान्तेति दीर्घः नुम् विसर्जनीयेति वः । In the 1. *p.* the vowel is lengthened by 292, and the *s* is changed to *sh*; though *num* intervenes (392). Thus we have धनुषि in 1. *p.* 3. *d.* धनुष्याम् (133). 3. *s.* धनुषा &c. In the same way decline वक्षुस् (an eye). हविस् (clarified butter).

Ex. पियठिषतेः कृष् चोरिति दीर्घः । The desiderative form of पठ् (to read) takes the affix *krip* to denote the agent and thus becomes पियठिष which makes 1. *s.* पियठिः (133, 391, 109). 1. *d.* पियठिवो (अल्लोपस्य-  
स्यानिवत्ताऽभलन्तलक्षणे स्यानिवत्ताऽभलन्तलक्षणे नुम् न) 1. *p.* पियठिषि । 3. *d.* पियठिभ्याम् &c. The base पयस् (water) makes 1. *s.* पयः (204, 133, 109). 1. *d.* पयसी । 1. *p.* पयसि (292). The word सुपुम् (having good men) makes 1. *s.* सुपुम् (204, 64). 1. *d.* सुपुसी । 1. *p.* सुपुमांसि (395, 332, 292). अदः विभक्तिकार्यम् उत्क्रमत्वे. In the declension of *adas* (that), the changes relating to case affixes (directed in Nos. 204, 201, &c.) take place first; then the substitution of *v* and *m* by 377 follow. Thus we have 1. *s.* अदः । 1. *d.* अदू । 1. *p.* अमूनि. The rest is like the masculine.



## PART II.

### CHAPTER I.

#### CASES.

No. 1.—कारके (1-4-23). This is a heading rule. करोतीति कार-  
कमिति यदुच्यते, 'what acts is called Kāraka;' the word *kāraka* ends with  
the verbal suffix 'rūl'.

कारकशब्दोऽयं क्रियाहेतवेव प्रसिद्ध इति : the word *kāraka* invariably  
means a cause of action, i. e. the relation of the noun to the verb in a  
sentence, the notion of a case, but not co-extensive with the term case.

There are six such relations according to Pāṇini; (a) कर्म, the  
object or the nearest aim of an agent, the idea expressed by the ac-  
cusative case; (b) करणम्, the instrument or idea expressed by the  
Inst. case; (c) कर्ता, the agent or doer of an action, also expressed by  
the Inst. case, or if expressed by Nom. case, not considered a *kāraka*,  
i. e. the agent and instrument are both expressed by the inst. when  
they are not implied in the verbal termination; (d) सम्प्रदानम्, the  
recipient of the object of giving or of a gift, hence the idea expressed  
by the Dative case; (e) अवादानम्, ablation, i. e. departure or removal  
from a fixed point, the idea expressed by the ablative case; (f) स्थि-  
करणम्, location or the place of the action i. e. the idea expressed by  
the locative case. The idea of the genitive or possessive case is not  
considered a *kāraka*, because it expresses the relation of two nouns to  
each other, but not the relation of a noun and verb.

Although the English word case is not co-extensive with *kāraka*,  
yet it is very appropriate to the purpose of translation, since it also  
expresses the idea of the *śeṣa-kāraka*, the possessive.

No. 2.—ध्रुवमपायेऽवादानम् (1-4-24). अपायो विच्छेदः : *Apāya* means  
'separation.' ध्रुवतिस्थैर्येति (इगुपधलक्षणः कः प्रत्ययः) the root *dhrū*  
of *dhrūvam* means to be stationary or to be in motion. ध्रुवं यदपायमुक्तम-  
पाये साध्ये यदधीभूतं तत्कारकमपादानसंज्ञं भवति, 'whatever being in  
motion, or stationary is connected with separation, i. e. becomes the  
fixed point of the departure of a thing is called ablation (the limit of  
departure).

उक्तं च, as it is said that, अपाये पशुदासीनं चलं वा यदि व. चलम् । ध्रुवमेवातदावेशात्तदपादानमुच्यते ॥ At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhruva* 'a fixed point' and on account of departure from itself, it is called '*apādāna*' ablation. Hence, अश्वात्पतति 'he falls from the horse' Here, 'the horse in motion' is called *apādāna*, because it denotes the fixed point from which the rider departs by falling.

No. 2 a.—अपादाने पञ्चमो (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus ग्रामाद्याति 'he comes from the village.' The affix *āt* is added to *grāma* to denote the Ablative case.

Vārtika. जुगुप्साधिराम पमादार्थानामुपसंख्यानम् । It may be added that whatever expresses dislike, indifference or neglect is called *ablation*. Thus पापाज्जुगुप्सते 'he hates sin.' अधर्माद्विरमति 'he dislikes vice.' धर्मात्प्रमादति 'he is indifferent to virtue.'

No. 3.—भीत्रार्थानां भयहेतुः (1-4-25). भये भीः, त्राणे त्राः, भीत्रो अर्थो येषां ते भीत्रार्थाः 'those which mean to fear and to protect' The cause of fear or that from which one protects oneself is named *ablation*, when a verb used in the sense of *bhī*, to 'fear'; or *trā*, to protect is employed.

Thus, चौरभ्योविभेति उद्विक्ते वा 'he fears thieves.' चौरभ्यस्त्रायते रक्षति वर 'he protects himself from thieves.' Why 'the cause of fear?' Witness अरण्येविभेति 'he fears in a forest.' Location is intended here.

No. 4 —पराजैरसोढः (1-4-26). पराजिर्न्यूनीभावेवर्तते, '*parāji* means to be spent ; to be exhausted.'

The unbearable cause denoted by the employment of the verb *parāji* 'to feel sick of' is named *ablation*.

Ex. अध्ययनात्पराजयते (अध्येतुं हसति ग्लायति वा) 'he feels sick of study.' But we say शत्रून्पराजयते 'he overcomes his enemies.' The object is implied.

No. 5.—वारणार्थानामीप्सितः (1-4-27). ईप्सितशब्दोयमस्त्वभिप्रेतपर्यायस्तस्य यद्यपि यवानामात्मीयत्वेमवर्णं च परकोयत्य एव स्याद् न विपर्यये ॥ When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named *ablation*. Here the sense is that the animal to be kept off does not belong to the person who drives it away and that the desired object, the barley, &c. is the property of such a person.



Ex. चरध्वेगं चारयति 'he drives off the cow from the barley (that is his own).'

No. 6.—अन्तर्द्धो येनादर्शनमिच्छति (1-4-28). The aim being concealment, the person from whom one desires to hide oneself is named 'apodāna.'

Ex. उपाध्यायोदन्तर्द्धते 'he hides himself from the teacher.' उपाध्यायचिलीयते 'ditto.'

Why अन्तर्द्धो? 'the object...concealment?' Witness चौरान्नदृक्ते 'he does not like to look at the thieves'—the object. Why इच्छति 'desires?' सत्यपि दर्शने यथा स्यात्, the same holds good even when he is seen hiding himself.

No. 7.—आख्यातोपयोगे (1-4-29). आख्याता प्रतिपादयिता 'the teacher.' उपयोगेनियमपूर्वकविद्याग्रहणम् 'to acquire knowledge according to the established usage.' The person from whom one receives instruction (in the sciences) according to rule is named ablation.

Ex. उपाध्यायादधीते 'he gets' instruction from the teacher.' उपाध्यायादागमयति 'ditto.'

Why उपयोगे? Witness नटस्य श्रुणोति 'he hears the song of the actor.'

No. 8.—जनि कर्तुः प्रकृतिः (1-4-30). जनेः कर्ता, जनि कर्ता। The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called ablation.

Ex. शृङ्गाच्छरी जायते 'a stream takes its rise in the summit.' गोमपाद् वृश्चिको जायते 'a beetle is born from cow-dung.'

No. 9.—भुवः प्रभवः (1-4-31). The source of anything that emanates therefrom is named ablation. हिमवतो गंगा प्रभवति 'the Gangā rises in the Himālayas.'

No. 10.—कर्मण्यपमभिप्रेति स सम्प्रदानम् (1-4-32). दानस्य कर्मण्यार (करणभूतेन) यमभिप्रेति सम्बन्धमिति स सम्प्रदानं संज्ञः स्यात् ॥ He whom one wishes to connect with the object of giving (i. e. the gift forming the instrument of the verb used in this Sūtra) is called the Recipient.

No. 10a.—चतुर्थी सम्प्रदाने (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. उपाध्यायायगं ददाति 'he gives a cow to the teacher.' मातुलवाय ददाति 'he gives alms to the religious student.'

उक्तं च, as it is said that, अयाये यदुदासीनं चलं वा यद्वि वा चलं ध्रुवमेवातदावेगान्नपदानमुच्यते ॥ At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhruva* 'a fixed point' and on account of departure from itself, it is called '*apādāna*' ablation. Hence, अयात्यतस्ति 'he falls from the horse. Here, 'the horse in motion' is called *apādāna*, because it denotes the fixed point from which the rider departs by falling.

No. 2a.—अपादाने पञ्चमी (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus ग्रामाद्वायति 'he comes from the village.' The affix *āt* is added to *grāma* to denote the Ablative case.

Vārtika. जुगुप्साविराम पमादार्थानामुपसंख्यानम् । It may be added that whatever expresses dislike, indifference or neglect is called ablation. Thus पापाज्जुगुप्सते 'he hates sin' अधर्माद्विरमति 'he dislikes vice.' धर्मात्प्रमादति 'he is indifferent to virtue.'

No. 3.—भीत्रार्थानां भयहेतुः (1-4-25). भयं भीः, त्राणं त्राः, भीत्रो अर्थो येषां ते भीत्रार्थाः 'those which mean to fear and to protect' The cause of fear or that from which one protects oneself is named ablation; when a verb used in the sense of *bhī*, to fear; or *trā*, to protect is employed.

Thus, चौरभ्योविभेति उद्विजते वा 'he fears thieves.' चौरभ्यस्त्राजते रक्षति वा 'he protects himself from thieves.' Why 'the cause of fear?' Witness अरण्येविभेति 'he fears in a forest.' Location is intended here.

No. 4.—पराजेशोद्धः (1-4-26). पराजिन्तुनीमावेवर्तते, '*parāji* means to be spent; to be exhausted.'

The unbearable cause denoted by the employment of the verb *parāji* 'to feel sick of' is named ablation.

Ex. अध्ययनात्पराजयते (अध्येतुं ह्रमति ग्लायति वा) 'he feels sick of study.' But we say अत्रापराजयते 'he overcomes his enemies.' The object is implied.

No. 5.—वाशार्थानामपीप्सितः (1-4-27) ईप्सितशब्दोपमस्यभिर्नैतपर्यायस्य यद्यपि यवानामपीप्सितवेगं च परकोपत्य सव स्याद् न विपर्यये ॥ When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named ablation. Here the sense is that the animal to be kept off does not belong to the person who drives it away and that the desired object, the barley, &c. is the property of such a person.

Ex. चवेभ्योगां चारयति 'he drives off the cow from the barley (that is his own).'

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Ex. उपाध्यायोदन्तर्द्धते 'he hides himself from the teacher.' उपाध्यायचिलीयते 'ditto.'

Why अन्तर्द्धो? 'the object...concealment?' Witness चौरादिदृष्टते 'he does not like to look at the thieves'—the object. Why इच्छति 'desires?' सत्यपि दर्शने यथा स्यात्, the same holds good even when he is seen hiding himself.

No. 7.—आख्यातोपयोगे (1-4-29). आख्याता प्रतिपादयिता 'the teacher.' उपयोगेनानियमपूर्वकविद्यापट्टणम् 'to acquire knowledge according to the established usage.' The person from whom one receives instruction (in the sciences) according to rule is named ablation.

Ex. उपाध्यायादधीते 'he gets instruction from the teacher.' उपाध्यायादागमयति 'ditto.'

Why उपयोगे? Witness नटस्य श्रयोति 'he hears the song of the actor.'

No. 8.—जनि कर्तुः प्रकृतिः (१-४-३०). जनेः कर्ता, जनि कर्ता। The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called ablation.

Ex. शृङ्गाच्छरो जायते 'a stream takes its rise in the summit.' गोमयाद् वृश्चिको जायते 'a beetle is born from cow-dung.'

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No. 10.—कर्मणायमभिप्रेति स सम्प्रदानम् (1-4-32). दानस्य कर्मणा (करणभूतेन) यमभिप्रेति सम्प्रदाति स सम्प्रदानं संज्ञः स्यात् ॥ He whom one wishes to connect with the object of giving (i. e. the gift forming the instrument of the verb used in this Sūtra) is called the Recipient.

No. 10a.—चतुर्थी सम्प्रदाने (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. उपाध्यायायगां ददाति 'he gives a cow to the teacher.' मातुवकायभिक्षां ददाति 'he gives alms to the religious student.'

Vārtika (1) कियद्यद्वयमपि कर्तव्यम् 'also he whom one wishes to connect with some action is called the Recipient.'

Ex. आह्वायनिगृह्णाति ( नास्ति क्वानास्ति क्वचित् ) 'he censures atheists' युद्धाय संनह्यते 'he girds on his armour for a fight' पत्युश्चेति ( पतिमुपसृत्य ) 'she sleeps with her husband.'

Vārtika (2) कर्मणः करणं संज्ञावक्तव्या सम्प्रदानस्य च कर्म संज्ञा । The object may be named the instrument, and the recipient, the object. Thus, पशुना रुद्रं यजते 'he worships Rudra by animal sacrifice' = पशुं रुद्राय ददाति 'he offers an animal to Rudra at a sacrifice.' The following couplet throws additional light on the subject:

अनिराकरणात् कर्तुं स्यागाङ्गं कर्मणेऽभिमतम् ।

प्रेरणानुमितिभ्यां कालभते सम्प्रदानताम् ॥

By not declining the gift of the giver, that is, by 'giving his consent in words like 'let it be so,' by being obliged to take the gift; by tacitly suffering the giver to carry out his wish; the person connected with the gift of the cow, &c., gets the title of 'recipient.' Thus—

देवेभ्यः सुमन सो ददाति 'he presents flowers to the gods.' पाचकाय भिक्षां ददाति 'he gives alms to the beggar.' उपाध्यायाय गां ददाति 'he humbly offers a cow to the teacher.' खण्डितोपाध्यायस्तस्मै चपेटिकां ददाति 'the teacher on being interrupted gives him a slap.' ननुद्राय मतिं दद्यात् 'let not one counsel a Śūdra.' किं पुनर्वानं दानं किं चिदुद्विष्टप्रापुनर्पक्षाय स्वद्रव्यत्यागः 'what is then to give?' To give is to part with one's own property in the name of God without expecting a return.

No. 11.—इच्छयानां प्रीयमाणः ( 1-433 ). इच्छिनाहमानार्थः इच्छयः Verbs agreeing in sense with *ruchi* 'to please, to be attractive.' The person intended to be pleased, when a verb signifying to please is used, is named the recipient.

Ex. देवदत्तायरीचते मोदकः 'a sweetmeat-ball pleases Devadatta.' यजदत्ताय स्वदत्तेय्यः 'a sweet cake pleases Yajñadatta.'

No. 12.—इत्याद्य हुङ् स्या अपां शीष्यमानः ( 1-434 ). शीष्यमानो बोधयितुमभिप्रेतः 'one who is desired to note or observe.' The notion of 'one that is desired to note' expressed by the use of these four verbs is named the 'recipient.'

Ex. देवदत्ताय प्रलाघते 'he praises Devadatta within his hearing.' Devadatta is intended to hear his own praise. देवदत्ताय तिष्ठते 'she offers herself to Devadatta.' देवदत्ताय व्रपते 'he or she curses Devadatta (within his hearing).' देवदत्ताय हुने 'she conceals herself from Deva.' अन्येत्याहुः

देवदत्तायाम्मानं परं च श्लाघ्यं कथयति, 'others interpret it thus—he praises himself and another that Devadatta may hear it.' देवदत्ताय ह्युते may also mean सन्निहितमेव देवदत्तं धनिकादेरपत्तयति 'in spite of Devadatta being near, he denies his presence to the money lender or some such other person.' The author of the Bhaṭṭakāvya too takes quite a different view of this aphorism as will be suggested by the following extract—**जलाश्रयमानः परस्त्रीभ्यस्तत्राणां द्राक्षसाधियः** 'blowing his own horn to the other women or to others' wives there came the king of the demons.' Likewise देवदत्ताय तिष्ठते may also mean 'he stands in Devadatta's shoes.'

No. 13.—**धारयस्वर्गः** (1.4.35). In the use of the verb धारयति the notion of being the creditor is named the recipient.

Ex. देवदत्ताय शतं धारयति 'he owes a hundred to Devadatta.'

No. 14.—**स्पृहेरीप्सितः** (1.4.36). **चुरादावदन्त पठ्यते** 'spriha is read with short *a* for its final in the *churādi* case.' In connection with *sprihi* 'to long for' the thing desired is named the recipient.

Ex. पुष्पेभ्यः स्पृहयति 'he longs for flowers.' But when a thing is eagerly sought for, the 2nd or the 6th case-affix is employed; as पुष्पाणि स्पृहयति 'he eagerly desires flowers.'

No. 15.—**क्रुधद्दुर्हया सूयार्यानां यं प्रति कोपः** (1.4.37). अमर्षः कोप 'anger.' अपकारो द्रोहः 'evil design, grudge.' अक्षमा ईर्ष्या 'envy.' अनुया गुणेषु दोषाविष्करणम् 'to pick holes in one's coat.'

When a verb is used in one of these senses, the person with whom one is angry is named the recipient.

द्रोहादप्यपि कोपप्रभावा इव गृह्यन्ते ।

तस्मात्सामान्येन विशेषणं यं प्रति कोप इति ॥

Ex. देवदत्ताय क्रुध्यति 'he is angry with Devadatta.' देवदत्ताय द्रुहति 'he bears grudge against Deva.' देवदत्तायेर्ष्यति 'he envies Deva.' देवदत्तायासूयति 'he finds fault with Deva.'

Why यंप्रति कोपः ? Witness भार्यामीर्ष्यति 'he is jealous of his wife (that no one may see her) anger is not implied here.

No. 16.—**क्रुधद्दुर्होऽपसृष्टयोः कर्म** (1.4.38). But when the verbs *krudh* and *druh* are furnished with prefixes, the objective is used.

Ex. देवदत्तमभिक्रुध्यति 'he is angry with Devadatta.'

No. 17.—**राधीह्योऽयं च विप्रश्नः** (1.4.39). The person about whom manifold inquiry is made, is named the recipient, when information about his welfare is given by using the verbs *rādhi* and *iksh*.

Ex. देवदत्ताय राध्यति 'he inquires about the welfare of Deva. Likewise देवदत्तायैक्षते 'he looks to the welfare of Deva.' विविधः प्रश्न विप्रश्नः 'inquiry of various sorts.' विप्रश्नः कस्य भवति? 'who is the subject of the manifold inquiry?' यस्य शुभाशुभं पृच्छन्ते 'he whose welfare is inquired about.—*Kāśikā*. But the author of the *Padamanjarī* explains this expression more clearly. यस्येति कर्मणि षष्ठी, यद्विविधं पृच्छन्ति इत्यर्थः 'the sixth case-affix is here employed in the sense of the object hence that which is asked in various ways;—this is the meaning.

No. 18.—अप्याहभ्यां श्रुतः पूर्वस्य कर्ता (1-4-40). प्रति आह इत्येवं पूर्वश्रयोक्तेः कारकं सम्प्रदानं संज्ञं भवति, क्रीदृशं, पूर्वस्य कर्ता ॥ The person who begs for anything in the capacity of a petitioner is named the recipient when the verb *śru* with the prefixes *prati* and *ān* is used to show that the person to whom the request is addressed promises the gift to him.

The verb *śru* with the prefixes *prati* and *ān* means to promise (पतिज्ञानम्).

स चाभ्युपगमः परेण प्रयुक्तस्य सती भवति । तत्र प्रयोक्तापूर्वस्याः क्रियायीः कर्ता सम्प्रदानं संज्ञं भवति ॥ And the promise is the promise of the person petitioned by another, then the petitioner i. e. the agent of the action of begging, gets the name of recipient.

Ex. देवदत्ताय गां प्रति श्रयोति 'the petitioned promises the cow to Devadatta.' Similarly गामाश्रयोति.

No. 19.—अनु प्रति यथाश्रय (1-4-41). अनुयुग्राति, प्रतिगुग्राति, 'he responds to the address of the Hotri priest.' अनुगीर्यते, प्रोत्साह्यते येन शब्देन सोऽनुगरः एवं प्रतिगरः, ओषामोदेत्येवमादिकः शब्दः । The word by which the Hotri encourages the Adhvaryu is called *anugara* or *prati-gara*. Othamodaiva and such other words are used in addressing.

The Hotri priest, the agent of the act of addressing, is named the recipient with reference to the action expressed by the verbs *anugri* and *prati-gri*, because in beginning a sacrifice he first encourages the Adhvaryu or officiating priest who then responds to him.

Ex. होत्रे अनुग्राति 'the officiating priest responds to the Hotri.

The duties of the Adhvaryu were various. He had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water to bring the animal and immolate it. Whilst engaged in these duties he had to repeat without interruption or mistake the hymns of the Yajurveda.

No. 20.—साधकतमं करणम् ( 1-4-42 ). क्रियाप्रसिद्धौ यत्प्रकटोपकारकं विवक्षितं तत्साधकतमं कारकं करणसंज्ञं भवति ॥ That which is meant to be the most conducive to the proper accomplishment of an action is named *karana*, 'the instrument.'

क्रियायाः परिनिष्पत्तिर्यद् व्यापारादनन्तरम् ।  
विवक्ष्यते यदा तत्र करणत्वं तदा स्मृतम् ॥

When the accomplishment of some action results after the application of a means, when it is so intended, the relation of *karana* is then recognised there.

Ex. दात्रेण लुनाति 'he cuts with a sickle.' परसुनाह्निति 'he digs with a Spade.' Surely, the accomplishment of an action is subject to materials or means. The action becomes complete only after the sickle has cut through the thing to be cut. Consequently the *karana* is most intimately connected with actions, while the agent is independent of them. तमब्यहणं किम् ? Why 'the most?' Witness गंगायां घोषः 'a station of herdsmen on the Ganga.' Here location only is meant.

No. 23.—दिवः कर्म च ( 1-4-43 ). The instrument of *div* to gamble is made the object of it as well.

Ex. अक्षान्दीव्यति 'he casts the dice in playing.' अक्षैर्दीव्यति 'he plays with (at) dice.'

No. 24.—परिक्रयणे सम्प्रदानमन्यतरस्याम् ( 1-4-44 ). परिक्रयणं नियतकालं घेतनादिना स्वीकरणं नात्यन्तिकः क्रय एव । Engaging (a servant) for a limited period on wages, &c. but not purchasing (servants) in perpetuity.

The instrument of the action expressed by *parikrayana* is optionally named the *recipient*.

Ex. शताय शतेन वा परिक्रीतः 'he was engaged for or on a hundred.'

No. 25.—आधारे ऽधिकरणम् ( 1-4-45 ). आधियन्ते ऽस्मिन् क्रिया इत्याधारः (अधङ् + घञ्). कर्तृकर्मयोः क्रियाव्यभूतयोर्धारणक्रियां प्रति य आधारस्तत्कारकमधिकरणं संज्ञं भवति ॥ That in which an action is located is called *ādharma* 'the site of action.' Let the site in which the agent and the object as related to some action, locate (their) action be named *adhikaraṇam* 'the Location.' कर्तृस्याहि क्रिया भवति, कर्मस्या वा 'action either pertains to the agent or to the object.' Hence, कर्तृकर्मयोरेव स्यात् 'the agent or the object only determines the site of location.' त्रिविधं च तदधिकरणम्, योऽपेक्षिकं. वैयधिकर्मभिव्याचकं चेति कठे आसने गुरौ चावसति तिमेधुतैवमिति ।

The location is of 3 kinds,—(1) contiguous, (2) figuratively, (3) co-extensive; as he sits on the mat; he lives at his teacher's there is oil in sesamum seeds. वैषयिकः,—मेवेदच्छास्ति = his desire (bent) on salvation.

No. 25a.—सप्तम्यधिकरणे च (1-3-36). The 7th case-affix is use in the sense of the location. Hence, the 7th case affix is used in the above instances.

No. 26.—अधिशीदस्यासं कर्म (1-4-46). The location of the action of the verbs *śīd* 'to sleep,' *sthā* 'to stand;' *ās* 'to sit' with *adhi* pre fixed to them is named 'the object.'

Ex. ग्राममधिषेते 'he inhabits (i. e. sleeps in) the village. ग्राममधि तिष्ठति 'he abides in the village.' पर्वतमध्यास्ते 'he dwells on the hill.'

No. 27.—अभिनिविशश्च (1-4-47). So too the location of the action of *viś* 'to enter' with the compound prefix *abhi*.

Ex. अभिनिविशते सन्मार्गम् = he enters upon the right path.

No. 28.—उपान्वध्याङवसः (1-4-48). Likewise, the location of the verb *vas* 'to live' with the prefixes *upa*, *anu*, *adhi*, *ān*.

Ex. उपवसति, अनुवसति, अधिवसति, आवसति वैकुण्ठं हरिः 'Hari lives in Heaven.'

Vārtika. वसरेष्वर्थस्य प्रतिषेधोक्तव्यः । Let prohibition be stated of *vas* 'to fast.' अश्वयर्थस्य यो वाचकस्तेत्य "of the *vas* that means 'to fast.'" अश्वयर्थस्य may also be explained thus शीडेर्य श्वयर्थः न श्वयर्थस्तस्य "of that *vas* that does not mean 'to stay or abide.'" ग्रामे उपवसति 'he abstains from food in the village.'

No. 29.—कर्तुरीप्सित तमं कर्म (1-4-49). कर्तुरिति चेष्टिता पेक्षया 'तस्य च वर्तमान' इति कर्त्तरि षष्ठी, ईप्सित इति मति बुद्धीत्यादिना वर्तमाने क्तः । कर्तुः क्रियया यदाप्नुमिष्ट तमं तत्कारकं कर्मसंज्ञं भवति ॥ The verbal suffix *ita* in *ipsita* denotes present time by *matibudhi* &c; hence the 6th case-affix is used in *kartuh* to denote the agent by *ktasya* &c. That which an agent desires most to attain to by (his own) action, is named *karman*, 'the object.' आप्तु व्याप्नो, सन्, 'आप्नुपृथामीत्' आप्तुमिष्टमोप्सितमिति । *Āpti* means 'to pervade; reach;' the Desid. *San* is added; then the long *a* is changed to long *i*; and then the *nishīdhā* suffix is added. Thus we have *ipsita*, which is used in the sense of *abhipreṭa*, 'the desired, the aimed.'

The object styled '*ipsitatama*' is of 3 kinds; as



निर्वर्त्यं च विकार्यं च प्राप्यं चेति त्रिधामतम् ।

तत्त्वेष्विततमं कर्म चतुर्धाऽन्यत् कल्पितम् ॥

'Nirvartya, Vikārya and Prāpya—these are known as the three kinds. The same is sometimes resolved into four kinds.

(a) निर्वर्त्यम्,—when anything new is produced; as घटं करोति 'he makes a jar;' पुत्रं प्रसूते 'she bears a son.' (b) विकार्यम्,—when change is implied either of the substance and form; as काष्ठानि भस्म करोति 'he makes ashes out of fuel.' सुवर्णं कुण्डले करोति 'he fashions gold into an earring.' (c) प्राप्यम्,—when any desired object is attained आदित्यं पश्यति 'he looks at the sun.'

तथा युक्तमपि द्विविधे द्वेष्यमितरच्च, अकथितं चेत्यपरं ।

संज्ञान्तरप्रसङ्गे चान्यद्विधः कर्म चेत्यादिः तदेवं सप्तविधं कर्म, उक्तं च ॥

श्रीदासीन्येन यत्प्राप्यं यच्च कर्तुरनीप्सितम् ।

संज्ञान्तरेनाख्यातं यद्व्याप्यन्यपूर्वकम् ॥

The object treated of by the next rule is also of two kinds—द्वेष्यम् (Detestable) and इतरत्. (Indifferent); because the word *anipṣita* means 'excluding the desired.' The *undescribed* object is another kind. It is called 'undescribed,' because it is not represented by *apādāna*, &c. The 7th kind is that of the 'optional object,' which can be denoted under some other relation. For instance दिवः कर्म च ॥

It is said that which is reached by being passive and that which is detested by the agent; that which is not spoken of under any other name; and that which is described under some other name—are severally known as 'the indifferent,' 'the detestable,' 'the undescribed' and 'the optional.'

The Vikārya object is split up into two classes :—

प्रकृत्यच्छेद सम्भूतं किञ्चित्काष्ठादिभस्मवत् ।

किञ्चिदुत्थान्तरोत्पत्त्या सुवर्णादिविकारवत् ॥

'That which results by the total extinction of the productive substance, like the ashes of wood, &c.; and that which is produced by a change of form only, as gold, &c., are made into ornaments.'

कर्तुरिति किम् ? Why 'an agent ?' Witness, माषेष्वंघ्रिं बध्नाति 'he ties the horse amidst the beans.' 'Beans' cannot be the object of 'tying' because the horse desires them, but not the person tying.

तमश्नपहणं किम् ? Why 'most?' Witness, उपसोदनमुक्ते 'he eats Doles rice with milk.' Because milk is simply auxiliary in "enhancing the flavour and does not form the main object of the person eating.

No. 30.—तथायुक्तं चानीषिहम् (1-4-50). In the same manner in which the desired object of the agent is united with the action, for its attainment, the undesired object too becomes related to the action. All else than *ipsa* is *anipeta* i. e. the detestable and the indifferent.

Ex. ओदनं भुञ्जानोषिधं मुक्ते 'he eats poison, while taking his food.' यामं गच्छन् त्वयं स्युदति 'he comes in contact with reeds, &c., on his way to the village.' But when a man afflicted with illness wishes to put an end to his life by taking poison, the poison then becomes the desired object.

By इतरत् is meant औदासीन्येन यत्प्राप्यम् 'that which is attained by being passive' i. e. by showing no concern about the object gained.

No. 31.—अकथितं च (1-4-51). अकथितं च यत्कारकं तत्कर्मसंज्ञं भवति : केनाकथितं, मयादानादिविशेषकथाभिः : That which is not described is named 'the object undescribed.' Described by what? By *apādāna* 'ablation, &c.' परिगणनं कर्तव्यम् 'let the verbs taking such an object be enumerated here'—

दुहिषाविर्धिवच्छिभिर्दिक्षिणामुपयोगनिमित्तमपूर्वविधेः ।

ब्रुविशासि गुणेन च यत्सचते तदकीर्तितमाचरितं कविना ॥

उपयुक्त इत्युपयोगः, ययः पभति, 'what is employed as the object; as milk, &c.' तस्य निमित्तं गवादि तस्यकर्मसंज्ञाविधीयते 'the productive cause of milk, &c.' i. e. the cow, &c., is named the object. पाणिनाकांक्षया न्यागं देगिधपयः 'he milks the cow for milk with the hand in a vessel of brass.' Now, why not are 'the hand' and 'the vessel' named 'the object?' Because they are already named the *Instrument*. तदर्थमाह 'on the same account it is said.' अपूर्वविधेः 'what has not been previously spoken of as coming under any other relation. ब्रुविशासिगुणेन च यत्सचते 'and what is connected with the abstract object of *bruvī* and *śaśī* 'to expound, to instruct.' तदकीर्तितमाचरितं कविना तदकथितमुक्तं सूत्रकारेण ॥ 'Pāṇini, the author of the Sūtras, calls such a case, the object undescribed.'

Ex. गदोदिधपयः 'he milks the cow (for) milk.' पौरव्यं गां याचते 'he begs the cow (from) Paurava.' गामवरुणद्विजलम् 'he shuts up the cow in the cow-pen.' वैरव्यं गां भिक्षते 'he begs the cow (from) Paurava. वृक्ष-मवचिनेति फलानि 'he gathers fruit (from) the tree.' माणवकं धर्मं ब्रूते 'he expounds virtue (to) the boy.' माणवकं धर्ममनुशासति 'he teaches the boy.

virtue.' This is the same as the Indirect object in English. Verbs having the above senses take an Indirect object.

नीयह्योर्हृतेष्वपि गत्यर्थानां तथैव च ।  
द्विकर्मकेषु ग्रहणं द्रष्टव्यमिति निश्चयः ॥

*Ni*, 'to carry;' *vahi*, 'ditto;' *hri*, 'ditto.' (चापि) and also *jā*, 'to win;' *manth*, 'to churn;' *mush*, 'to steal' and likewise verbs meaning 'to go'—these are stated to belong to the class of verbs taking two objects; there is no doubt of it.

Ex. ग्राममजां नयति, हरति, कर्षति वहति वा 'he leads, takes off, drags or bears the goat to the village.' देवदत्तं शतं जयति 'he wins a hundred from Deva-datta.' सुधां क्षीरनिधिं मथ्नाति 'he churns out nectar (from) the ocean of milk.' देवदत्तं शतं मुञ्चाति 'he steals a hundred (from) Deva.'

The following verbs too take two objects—

अभिभक्षते वसुधाम् 'He begs the earth (from) Bali.' मायवक्तुं धर्मं भावते अभिधत्ते, वक्ति वा 'he discourses on, declares or tells of virtue (to) the boy.' शतेऽवदधति देवदत्तम् 'he finds Deva a hundred.'

RULE OF CONCORD.—प्रधानिकर्मण्यख्येलादीनाहुर्द्विकर्मणाम् । अप्रधाने दुहादीनामप्यन्तेकर्तृश्च कर्मणः ॥ The Great Teacher says that the verbal suffixes beginning with *la* are employed in the sense of the Principal object, i. e. the desired of verbs taking two objects, that they relate to the remote object of verbs like *duh*, &c.; to the agent of non-causal verbs and to the agent object of causal verbs (i. e. verbs taking the *nich* suffix).

लाटयोलकृत्यक्तखलर्याः । The *lāṭi* suffixes are the conjugational suffixes, *kṛtīya* suffixes, *kta* and those possessing the sense of *kṛt*.

Ex. नि, नीयते ग्राममजा. नेषा, नीता, सुनया = the goat is led to the village; must be led; was led, can be easily led. हृ-ह्रियते भारो यामे; हर्तव्यः, हृतः, सुहरः = ditto. कर्-कष्यते शाखा यामे, कष्टव्या, कष्टा, सुकर्षा = the branch is dragged to the village; must be dragged, was dragged, can be easily dragged.

दुहादीनामप्रधाने कर्मण्यख्येलादीनाहुः । The *lāṭi* suffixes agree with what is named the Indirect object of *duh*, &c.

Ex. दुहि, गौर्दुहते पयः, दोह्या, दुग्धा, सुदुहा = 'the cow is milked; should be milked; was milked; can be easily milked. यच्च,—पास्त्रोपां पाच्यते, पाच्छी पाचितः, सुपात्रः = Paurava is asked the cow; &c. रुचि, वज्रोपबन्धयते गाम्, अवरोधः अवरोध्यः, स्ववरोधः = the cow-pen is shut up

with the cow, must be shut up, &c. प्रच्छि-माखवकः यन्याने पृच्छते, प्रच्छि-  
पृच्छः, सुप्रच्छः = the boy is asked the road, &c.

भिच्छि-पीरवोगांभिच्छते, भिच्छितव्यः भिच्छितः. सुभिच्छः = Paurava is asked  
a cow, &c. विञ्-द्वेजो ऽवचीयते कलानि, अवचेतव्यः अवचितः स्ववचयः = the  
tree is gathered of fruit; &c. वृञ्-उच्यते माखवकोधर्मम्, वक्तव्यः, उक्तः,  
सुवचः = the boy is told of virtue; &c. शासु-अनुश्रियते माखवकोधर्मम्,  
अनुशासितव्यः अनुश्रितः, स्वनुशासः = the boy is taught virtue; &c. दण्डि,  
गर्गाः शतं दण्डयन्ते दण्ड्याः, दण्डिताः, सुदण्डाः = the Gargas are fined a  
hundred, &c. जि-शतं जायते, देवदत्तः, जेतव्यः, जितः, सुजयः = Devadatta is  
won a hundred; &c. सुषि-सुष्यते देवदत्तः शतं, मोषितव्यो सुषितः, सुमोषः =  
Devadatta is stolen a hundred; &c.....अयमन्तावस्थायां कर्तुर्गर्हन्तावस्थायां  
कर्मणः सतोभिधानि लार्दीनाहुः ॥

Ex. गमयति ग्रामं देवदत्तम् 'he causes Devadatta to go to the vil-  
lage.' गम्यते ग्रामं देवदत्तः गमयितव्यः, गमितः, सुगमः 'Devadatta is caused  
to go to the village; must be caused, &c.' बोध्यते, बोध्यते माखवकोधर्मं,  
बोधयितव्यः, बोधितः, सुबोधः 'the lad is caused to know virtue, &c.'  
प्रत्यक्ष सानार्थः, भोजयते माखवकोदन्नम्, भोजयितव्यो भोजितः, सुभोजः 'the lad  
is caused to eat boiled rice, &c.'

अकर्मकः 'Intransitive.' आस्यते माखवकोमासम्, आसयितव्यः, आसितः,  
स्वासः 'the lad is caused to stay, a month, &c.;' as regards *śuddhi*, to  
expound, *pratyaśādanātha* 'to feed' and the like; and *śabdakarma*  
'to teach, &c.' either the abstract quality or the principal object is  
represented by the verbal affixes. "

Ex. बोध्यते माखवकं धर्मः भोजयते माखवकोदन्नः, पाठयते माखवकं वेदः,  
'virtue is expounded to the lad, &c.'.....

Vārtika. अकर्मक धातुभिर्योगदेशः कालो भावो, गन्तव्यो ऽध्यासकर्म संज्ञक  
इति वाच्यम् । It is stated that all intransitive verbs can take an objec-  
tive of time, action, road, country.

Ex. कुरुक्ष्वपिति 'he sleeps during his travel through the Kuru  
country.' मासमास्ते 'he stays a month.' मोदोदमास्ते 'he stays a long as  
the cow is milked' In the Passive voice, the *e* become the subject; as  
आस्यते मासः, आसितः, &c. कुरवः सुष्यन्ते, &c.....

No. 32 — गतिबुद्धिप्रत्ययसानार्थशब्दकर्मककारणामणिकर्तासणौ ॥  
(1-4-52). The agent of such verbs as mean 'to go,' 'to know,'  
'to feed,' 'to read' or of intransitive verbs, in the absence of *nich*  
(the causal suffix) is turned into the object in the event of their  
assuming the causal forms ending with *nich*.

६२. गच्छतिमाणवको ग्रामम्, 'the lad goes to the village' becomes  
गमयति माणवकं ग्रामम्, 'he causes the lad to go to the village,' यातिमा  
णवको ग्रामम् = यापयतिग्राममाणवकं ग्रामम् = ditto.

नीवहोर्न । The agent of *ni* and *vahi* denoting motion is not so  
changed. नययति, वाहयति वा भारं मत्स्येन 'he causes the porter to carry  
the burden.' The 3rd case-affix is used. वहेरनियन्तृकर्तृकस्येति वक्तव्यम्,  
'this exception does not apply when a driver or charoteer is meant,'  
वाहयतिरथं वाहान् सूतः 'the driver causes the horses to draw the car.'

बुध्यतेमाणवको धर्मम्, 'the lad knows virtue' = वेधयतिमाणवकं धर्मम्,  
'he causes the lad to know virtue.' वेतिमाणवको धर्मम्, 'ditto.' = वेदय  
तिमाणवकं धर्मम् = ditto.

प्रेष्यवसानेनभ्यवहारः 'feeding, eating'—भुंक्ते माणवकं श्रोदनम्, 'the  
lad eats boiled rice' = भोजयति माणवकं श्रोदनम्, 'he feeds the boy with  
boiled rice' आट्टिषाद्योर्न 'but not the agent of *ad* or *khdā*' अतिमाणवक  
श्रोदनम्, 'the lad eats boiled rice' = आदयतिमाणवकं श्रोदनम्, 'he causes the  
lad to eat boiled rice', Likewise खाट्टिमाणवकः = खादयति माणवकं 'ditto.'

भक्षैरहिमार्यस्य प्रतिषेधोक्तव्यः "the verb *bhakshe* 'not denoting in-  
jury, is likewise excepted" भक्षयतिपिण्डं देवदेवदत्तः = भक्षयतिपिण्डं देवदत्तेन  
'he causes Devadatta to eat the sugar-ball.' But भक्षयतिवलीवर्तमानस्यम्,  
'he lets the bulls injure the corn (by grazing);' अघोते माणवकोवेदम्  
'the lad reads the *veda*.' अध्यापयति माणवकं वेदम्, 'he teaches the lad  
to read the *veda*.' पठतिमाणवकः = पाठयतिमाणवकम्, । Intransitives—  
आसतिदेवदत्तः 'Devadatta sits' आसयतिदेवदत्तम् 'he seats Deva.' श्यतेदेवदत्त  
'Deva. sleeps.' श्रापयति देवदत्तम्, 'he causes Deva. to sleep. एतेषामिति  
किम्, 'why the agent of these only?' Witness पचतिदेवदत्त श्रोदनम्  
'Deva cooks rice.' पाचयतिदेवदत्तेन श्रोदनम्, 'he causes Deva to cook rice.  
अयन्तानामितिकिम्, 'why the agent of verbs without the *nich* suffix?'  
Witness गमयतिदेवदत्तोयजदत्तं, तमपरः ष्युक्ते (when another man causes  
Deva. to cause Yajña. to go.) गमयतिदेवदत्तेनयजदत्तं विष्णुमित्रः "Vishnu  
causes Deva. to cause Yajña. to go."

No. 33.—हृक्तेरन्तरस्याम्, (1-4-53). The agent of *harati* and  
*karoti* without *ni* is made, by option, the object of the same with *ni*.

When *kri* denotes 'motion,' as हरतिभारं देवदत्तः 'Deva. carries the  
burden;' and when it means 'to eat,' as अयवहरतिमाणवकश्रोदनम्, 'the  
lad eats boiled rice;' the objective can be used in the causal form by  
the preceding rule. Likewise, the objective can be used in case of  
*kri* too, when intransitive as श्रोदनस्यपूयैः छात्राः विकुर्वन्ते 'the students  
who read for their bread grow worse.'

Again when *kṛi* means 'to steal' as *हरति सुवर्णं चौरः* 'a thief steals gold' and when *kṛi* means 'to do,' the objective cannot be used in the causal form. Hence, to make the use of the objective optional in regard to these verbs is the aim of this aphorism. Thus *हारयति भारं माणवकं माणवकेन वा* 'he causes the lad to carry the burden.' *कारयति कटं देवदत्तं, देवदत्तेन* 'he causes Deva. to make the mat'

Vārtika. अभिवादिदृशेरात्मनेपद उपसंख्यानम्, 'the agent of these two is also optionally changed to the objective, when they take *ātmane* suffixes in the causal form.'

Ex. अभिषदयतिगुरुं देवदत्तः 'Deva. praise; the teacher.' अभिवादयतेगुरुं देवदत्ते, देवदत्तेन 'he causes Deva. to praise the teacher.' पश्यन्ति भृत्य राजानम्, = (causal) दर्शयते भृत्यान् राजानम्, 'he causes the (king's) officers to see the king.' दर्शयते भृत्यैरिति वा ॥

Why 'the limitation of *ātmane* suffixes?' Witness *दर्शयति चैत्रं मेघ मघः* 'another causes *chaitra* or *magha* to see *magha* or *chaitra*.'

No. 34.—स्वतन्त्रः कर्ता (1-4-54). स्वतन्त्र इति प्रधानभूत इति षण्णोभूते यः क्रियाप्रसिद्धौ स्वातन्त्र्येण विवक्ष्यते तत्कारकं कर्तृसंज्ञं भवति ॥ *Swatantra* means 'Independent absolute' Whatever is regarded as the absolute doer in respect of an action is called the agent. The following lines give an elaborate description of the agent :

प्राप्तव्यतः शक्तिरामान् न्याभातापादनादपि ।

तदधीनप्रवृत्तित्वात् प्रवृत्तानां निवर्तनात् ॥

अदृष्टत्वात्प्रतिनिधेः प्रविवेकेषु दर्शनात् ।

आरादप्युपकारित्वात् स्वातन्त्र्यं कर्तुरिष्यते ॥

Fuel, &c., being employed by the agent discharge the office of Instrument, &c., while the agent already precedes them in activity. Instrument, &c., lie at the disposal of the agent i. e. are subservient to his will. They can be used or discarded at the will of the agent. The deputy of the absolute agent is found nowhere. But there do exist the deputies of Instrument, &c. (as *नीधरैरिज्यते* 'he sacrifices with *nīdhra* in the absence of rice'). In the complete absence of Instrument, &c., the agent alone can appear; *आसते, श्यते* 'he sits, sleeps.' But in the absence of the agent, Instrument, &c. cease to exist. The agent is the immediate cause of an effect, while the instrument is simply auxiliary in the production of it.

This description of the agent implies 'living beings' but the characteristic, अगुणभाव 'Ind. pendence' may also apply to lifeless things, as रथो याति 'the car goes along.'

Ex. देवदत्तः पचति 'Devadatta cooks.' स्याली पचति 'the kettle cooks.' Independent action is ascribed to 'kettle' here.

No. 35.—तत्प्रयोगको हेतुश्च (1-4-55). Tat denotes the agent. The mover of an agent is named a cause and also an agent.

Ex. कारयति 'he causes one to do.' हारयति, भावयति, स्थापयति, &c. First the *nish* suffix and then the conjugational are added to roots.

In the foregoing chapter a detailed account of the cases was given without any alteration in the order of Pāṇini's Sūtras dealing with them. As to the Sanskrit notes they were taken either from the Padamanjari or from Kāśikā. In the next chapter, the use of case-affixes deserving the careful attention of the readers is presented to them. And exhaustive notes and explanations have been added that the readers may be able to understand their use clearly.

## CHAPTER II.

### "USE OF CASE-AFFIXES."

No. 36.—अनभिहिते (2-3-1). This is a heading rule. अनभिहिते, अनुक्तं अनिर्दिष्टे कर्मदेवा विभक्तिर्भवति. A case-affix is used in the sense of the object &c., when the object, &c. are not specified. केनानभिहिते, तिङ्-कृतजित्तुमाहे: 'not specified by what?' By *tan* suffixes, *krit* suffixes, *taddhat* suffixes and compounds. हरिः सेवते 'Hari is worshipped.' Here the conjugational suffix ते denotes 'Hari' the objective subject (i. e. the verb agrees with Hari). लक्ष्म्या सेवितः 'served by Lakshmi' शतेन क्रीतः शतम् 'a thing bought for a hundred.' समाह-ग्राममुदकं यं ग्रामं, ग्रामोदको ग्रामः 'a village supplied with water.'

The *nishkha* suffix *ita* in *sevitak* denotes the objective; hence it would be superfluous to add another case-affix to denote the same. And since in all the instances given above the sense of the Crude form is prominent, the 1st case-affix is used in them. Hence, the occasion for employing case-affixes other than those of the 1st triad arises in such cases only, where the case-relations are not denoted by verbal suffixes and the like. नन्वकारकोषे सावकाशा प्रथमा 'the 1st case-affix finds room for action only when case-relations are not spoken of i. e. when the sense of the

Crude form is to be expressed ; as वृक्ष इति 'a tree.' In speaking of a tree as such we simply assert its existence ; अस्ति 'i. e. exists' must be understood to determine what the word 'tree' denotes

No. 37.—कर्मणि द्वितीया\* (2-3-2). कर्मणि कारकस्यासंख्या तत्र द्वितीया विभक्तिर्भवति ॥ The 2nd case-affix is used in the sense of the object, <sup>as</sup> in the sense of number expressed by the objective relation. हरिं भजति 'he worships Hari' ग्रामं गच्छति 'he goes to the village.'

Vārtika. उभयर्षतसेः कार्यधिगुपर्यादियुत्रियु । द्वितीयाऽन्वितास्तेषु ततोऽन्यत्रापि दृश्यते ॥ Let the 2nd case-affix be used of nouns governed by उभयतः 'on both sides of' and सर्वतः 'all about' (पंचभ्यामस्तिङ्) —by धिक् 'lie on;' by उपरि 'above;' अधि 'in, at,' अधस् 'below, under;' —and by the reduplicated forms of these three; and the same is found used in regard to other prepositions too.

Ex. उभयतः कृष्णं गोपाद 'cow-herds (standing) on either side of Krishna.' सर्वतो ग्रामम् 'all about the village' उपर्यपि ग्रामम् 'above the village.' अध्यधिग्रामम् 'in the midst of the village.' अधोऽधोग्रामम् 'down the village.'

अभितः परितः समयानिकवाहाप्रतियोगेषु —The 2nd case-affix is used after a noun governed by abhitaḥ, &c.

Ex. अभितोग्रामम् 'about the village.' परितोग्रामम् 'around the village.' समग्रग्रामम् 'within or near the village.' निकग्रामम् 'near or without the village.' हृदि देवतम् 'lie on or woe to Deva.' दुःखितं न प्रतिप्राति किञ्चित् 'nothing pleases a hungry man.' Here *prati* is not *karman prāv. i. e. a preposition*. It is simply a prefix to the verb. In English prepositions are added to certain verbs to form what is called compound verbs or prepositional verbs. But in Sanskrit prepositions as the derivation points out are prefixed to verbs forming compound verbs. As in English, so in Sanskrit these prepositions alter the sense of verbs partially or wholly.

No. 38.—द्वितीया च होष्कन्दसि (2-3-3) कर्मणि वसते । *Karmani* 'in the sense of the object' still continues. The 2nd case-affix is used instead of the 2nd to denote the object of the verb *ku* in the Vedas. यवा-

\* There are 7 triads of case affixes ; each triad consisting of three affixes expressing singularity duality and plurality respectively. Now by 'd्वितीया' is meant the 2nd triad of case-affixes which are employed to indicate the notion of number attaching to case-relations. But in translating this portion on cases, an easier method is adopted. Instead of saying that a case-affix is employed in the sense of number attaching to a case-relation, the translation takes the following form—a case-affix is used in the sense of such and such a case-relation. Even the Sanskrit translation of the aphorisms is given on this principle in Kāśikā.



अग्निहोत्रं जुहोति 'he propitiates Agni by rice-gruel.'—*Vedic*. यवागूमग्नि-  
होत्रं जुहोति : *Secular*—'he casts the offering of rice-gruel into the fire.'

No. 39.—अन्तरान्तरस्य युक्ते (2-3-4). The 2nd case-affix is used in  
connection with *antara* and *antareṇa*.

Ex. अन्तरं त्वां च मां च क्रमयद्भुः 'there is the gourd between thee  
and me.' अन्तरेखाख्यौ &c. . . . .

The word '*antareṇa*' besides signifying 'position between' means  
'without;' as अन्तरस्य पुष्टकारं न किं चिन्लभ्यते 'nothing can be had  
without exertion'

No. 40.—कालाध्वनोरत्यन्तसंयोगे (2-3-5). The 2nd case-affix is added  
to words denoting time and distance, when the utmost proximity is  
expressed.

क्रियागुणद्वयः साकल्येन कालाध्वनोः सम्बन्धोऽत्यन्तसंयोगः 'this utmost  
proximity is the relation of time and distance with action, quality and  
substance in whole (but not in part).'

Ex. Time and action—मासं पठति 'he reads a month.' Time and  
quality—मासं कल्याणी 'a month with a lucky night.' मासं गुडधाना 'a  
month in which people eat fried rice or barley with sugar-balls. Dis-  
tance and action—क्रोशमधीते 'he reads while going a *kośa*.' क्रोशं कुटिला-  
नदी 'the river is a *kośa* serpentine.' क्रोशं पर्वतः 'the hill extends a  
*kośa*.' अत्यन्तसंयोगे—इति किम्? Witness मासस्य द्विधीते 'he reads twice  
a month' क्रोशस्य नदधे पर्वतः 'there is a hill at some place in a *kośa*,  
i. e. does not extend throughout'

No. 41.—अपवर्गे तृतीया (2-3-6). अपवर्गः फलप्राप्ते सत्यं क्रिया  
परिममाप्तिः। *Apavarga* is the full completion of an action as resulting in  
the attainment of some end. The preceding sūtra should be read with this.

When the fruit of doing an action during a given time and over  
a given distance is gained; the 3rd case-affix is added to the noun  
denoting time and distance.

Ex. मासं नानुवाकोऽधीतः 'Anuvāka was thoroughly studied in a  
month. क्रोशेनानुवाकोऽधीतः 'Anuvāka was fully mastered in walking a  
*kośa*.' मासमधीतः नायातः 'it was read for a month, but no success was  
gained.'

No. 42.—सप्तमीपंचम्यां कारकमध्ये (2-3-7). कर्तृशक्त्योरर्ध्वे 'between the  
two actions of an agent.' When time or distance intervenes between the  
actions or powers of an agent; the 7th or the 5th case-affix is added  
to the noun denoting time or distance.

Ex. अद्य भुक्त्वा देवदत्तोद्गृहे द्वाहाद्वाभोक्ता 'having eaten today, Deva datta will (again) eat in two days.' इहस्थोऽयमिष्यासः क्रोशे लक्षं विध्यति 'standing here this archer can hit a mark a *krośa* distant.'

No. 43.—कर्मप्रचनोपयुक्ते द्वितीया (2-3-8). The 2nd case-affix is used of what comes with a preposition. As in English the noun which comes after a preposition is called the object of it, although it is not the logical object of a verb; so in Sanskrit the 2nd case-affix, the sign of the objective is added to a noun joined to a preposition. अनुर्लक्षणे 'anu in the sense of cause is a preposition.' शाकल्यस्य संहिता मनुप्रावर्षत 'it rained heavily' just after the recitation of the hymns of *Śakalya*—that is the two events took place as cause and effect.

No. 44.—यस्मादधिकं यस्य तेनैव वचनं तत्र सप्तमी (2-3-9). The word denoting that which one is greater than or master of, takes the 7th case ending.

Ex. उपखायां द्रोणः 'a *drōṇa* is above i. e. greater than a *khāra*. अधि ब्रह्मदत्ते पंचालाः 'the Punjab is under Brahmadatta.' अधिपंचालेषु ब्रह्मदत्तः 'Brahmadatta is lord over the Punjab.'

No. 45.—पंचम्यपादपरिभिः (2-3-10). The 5th case-ending is used in connection with *apa*, *ān* and *pari*.

Ex. अपत्रिगतंभ्यो वृष्टो देवः 'it has rained without Trigarta.' आपाट लिपुत्राद्वृष्टो देवः 'it has rained' as far as Patna.' परिपरित्रिगतंभ्यो वृष्टो देवः 'it has rained round about Trigarta.'

*Pari* as read with *apa*, marks exclusion. Hence, not here, एवं एवं परिविद्योतते विद्युत् 'the lightning flashes, behind and before, above and below the tree.'

No. 46.—प्रतिनिधिप्रतिदाने च यस्मात् (2-3-11). मुख्यसदृशः प्रतिनिधिः 'a substitute like the chief one.' When a representative or an exchange is denoted; the 5th case-affix is added to the noun denoting the person represented or the thing exchanged.

Ex. अभिमन्युरर्जुनतः प्रति 'Abhimanyu is the representative of Arjuna.' सादानस्मेतिलेभ्यः प्रतियच्छति 'he gives him beans in exchange for sesamum seeds.'

No. 47.—गत्यर्थकर्मणि द्वितीया चतुर्थ्या चेष्टाया मनश्च नि (2-3-12). *Cheṣṭā* means actual motion. Both the 2nd and 4th case-affixes are severally used in the sense of the object of the action denoted by verbs of motion, but not in the sense of the object of distance or road.

Ex. ग्रामं गच्छति or ग्रामाय गच्छति 'he (actually) goes to the village.' ग्रामं ग्रामाय वा व्रजति 'ditto.' गन्तव्यग्रहणं किम्? श्रोतॄन् पचति 'he boils rice.' कर्मणीति किम्? श्रवणेन व्रजति 'he goes on horseback.' चेष्टायामिति किम् मनसा पटलिपुत्रं गच्छति 'he dreams of going to Pátaliputra.' श्रुत्यधीनीति किम्? अध्वानं पन्थानं वा गच्छति 'he goes the way.'

No. 48.—चतुर्थी सम्प्रदाने (2-3-13). The 4th case-affix is used in the sense of the recipient, *Vide* Nos. 10 and 10a. *Kāraka*.

देवदत्तागरोचते 'it pleases Devadatta.' पुष्पेभ्यः स्पृहयति 'he longs for flowers.' &c.

Vártika. चतुर्थीविधाने तादर्थ्यउपसंख्यानम्, तस्माददं तदर्थमिति. The 4th case-affix is used to denote the use or purpose of a thing.

Ex. वृषापदारु 'wood for a sacrificial post.' कुण्डलायहिरण्यम् 'gold for an earring.' रन्ध्रमायस्याली 'a kettle to cook in.' अवहननायोत्सूलम् 'a mortar for cleansing rice, &c., कृपि संप्रत्यमाने चतुर्थी वक्तव्या 'the 4th case is used, when *kṛp* means 'to be good or effective.' सूत्राय कल्पते, सम्पद्यते जायते वा यवागू 'rice gruel is good, or a cure, for urinary diseases' इत्यातेन ज्ञाप्यमाने चतुर्थी वक्तव्या। When some natural phenomenon of a threatening appearance is the antecedent of another, the 4th case-affix is used of the other.

वाताय कपिला विद्युदग्नौपायातिनोहिनी ।

पीतावर्षाय विज्ञेया, दुर्भिक्षाय हिता भवेत् ॥

It lightens tawny to indicate a wind,—deep red, to indicate sunshine,—yellow, to indicate rain, and white to mark a famine.

Vár. हितयोगे चतुर्थी वक्तव्या 'the 4th case-affix is added to a noun coming with *hita* 'useful'

Ex. गोभ्योहितम् 'useful to cows.'

No. 49.—क्रियार्थायपदस्य च कर्मणि स्थानिनः (2-3-14) The 4th case affix is added in the sense of the object of a verb ending with *tumun* and *nvul* (i. e. a gerundial infinitive); when the verb so ending is left out and the principal verb in construction with it is retained. The suffixes *tumun* and *nvul* are used to form gerundial infinitives with the force of the future.

Ex. फलेभ्योयाति (फलाभ्याहर्तुम्) = he goes to bring fruit. नमस्कृत्य नमस्कृत्य (तमनुकूलयितुम्) — 'he salutes Nṛsiṃha to propitiate him.'

No. 50.—तुमर्थाच्च भाववचनात् (2-3-15.) The 4th case-affix is added to a verb ending with *ghaṇe* &c. in the sense of the *tumun* suffix.

Ex. पाकाय व्रजति 'he goes to cook food.' यागाय व्रजति 'he goes to offer a sacrifice.'

No. 51.—नमःस्वस्तिस्वाहास्वधालंबप्रदयोगाच्च (2-3-16.) What is joined to these, takes the 4th case-affix.

Ex. हरये नमः 'salutation to Hari.' स्वस्ति प्रजाभ्यः 'prosperity to the people.' स्वाहा अग्नये 'an oblation to Agni.' Svāhá is the personified wife of Agni 'the God of fire.' स्वधा and वषट् are prayers or exclamations uttered on presenting an oblation to the manes of the departed पितृभ्यः स्वधा 'an offering to the manes.' देवेभ्यो हरिरलंभुः समर्थः शत इत्यादि 'Hari is enough for, or is the master of, or is a match for, or is able to overcome the Titans.'

No. 52.—मन्यकर्मयनादरं विभ्रयाऽप्राप्तिषु (2-3-17.) The objective of *manya* 'to think lowly of' optionally takes the 4th case-ending, when it does not denote a living being.

Ex. नत्वांतृणं हृषाय वा मन्ये ॥ 'I don't value thee at a straw. नत्वांतृणसंबुधाय वा मन्ये 'ditto.' मन्यति ग्रहणं किम्? नत्वांतृणं चिन्तयामि । अनादर इति किम्? Why 'in the sense of despising?' Witness—अश्रमानं दृषद मन्ये, मन्ये काष्ठमुलूखनम् । अन्यायास्तं सुतं मन्ये यस्य माता न पश्यति 'I regard stone as a millstone and wood as a mortar and I regard him as the son of a blind mother, whose mother does not see.'

Why 'अप्राप्तिषु?' Witness नत्वाश्रगालं मन्ये 'I do not regard thee as a jackal.'

Vártika. नौकाकाचशुकश्रगालवर्ज्येति वाच्यम् । The 4th case-affix is not added to *nav*, &c

Ex. नत्वा नीदमन्नं वा मन्ये 'I do not regard thee as a boat or corn.' नत्वा काकं श्रगालं वा मन्ये 'I do not, &c.'

No. 53.—कर्तृकरणयोस्तृतीया (2-3-18) The 3rd case-affix is employed in the sense of the agent and the instrument.

Ex. देवदत्तेन कृतम् 'it was done by Devadatta,'—the agent माधवेनभुक्तम् 'It was eaten by Madhava'—ditto. दात्रेण लुनन्ति 'he reaps with a sickle.' परशुनाच्छिनन्ति 'he cuts with a hatchet.'—The instrument.

Vártika. प्रकृत्यादीनामुपसंख्यानम् ॥ Words like *prakṛti* 'nature,' &c., take the 3rd case-affix.

Ex. प्रकृत्याचारः 'naturally agreeable or handsome.' प्रकृत्याभिरूपः (a man) handsome by nature. प्रायेण याज्ञिकः 'a frequent sacrificer.' प्रायेण याज्ञिकाः 'a great many sacrificers.' मार्ग्योऽस्मिन्नेण 'my patrony-

is Gāṅgya' समेनधावति 'he runs straight.' विषमेनधावति 'he runs crooked.' द्विद्वौलेन धान्यं क्रीणाति 'he buys rice by a measure of two *dronas*.' सहस्रेण पशून् क्रीणाति 'he buys animals by hundreds.'

No. 54.—सहस्रुक्तेऽप्रधाने (2-3-19) क्रियागुणद्वयैर्द्वयोः सम्बन्धेऽसति सह षष्ठस्य प्रयोगो भवति, यस्य क्रियादिसम्बन्धः शब्देनाच्यते तस्य प्राधान्यम्—*Padamanjari*.

The word *saha* is used when two objects bear affinity with each other in respect of, action, quality, or substance. That which a speaker wishes to connect with action &c. is *pradhāna*, 'chief.' A word of secondary importance governed by *saha* 'with' takes the 3rd case-ending.

Ex पुत्रेण सहागतः पिता: 'the father came with his son.' Likewise पुत्रेण सार्द्धम् 'with the son.' The 3rd case-affix applies even when *saha* is left out.

For example the sūtra वृद्धेऽयुना where *saha* is understood after *yūna*.

पुत्रेण सह स्थूलः 'he is fit as his son.' पुत्रेण सह गोमान् 'he possesses the cow in common with his son.'

No 55.—येनाङ्गविकारः (2-3-20). Here *aṅga* denotes the whole body. The 3rd case-affix is added to a word denoting a bodily member which causes the deformity of the whole body.

Ex. अन्धा कायः 'he is blind of an eye.' पादेन खंजः 'he is lame in one leg.' पाणिना कुपठः, कुणिः वा 'he is deformed of one hand.' अंगविकार इति किम्? अन्धिकाणमस्य 'his eye is blind'—does not express deformity in whole.

No 56.—इत्थं भूतलक्षणं (2-3-2) लक्ष्यते येनेति लक्ष्यं, येन श्वेतच्छत्रादिना राजत्वादिकप्रकारविशेषाववतयान्योलक्ष्यते, तदित्यभूतलक्षणम् । That which points out or marks out is *lakshana*. For instance a white umbrella by being one of the insignia of royalty suggests the rank of the user and is called इत्थं भूतलक्षणम् । The 3rd case-affix is attached to a word denoting a distinguishing mark.

Ex अपि भवान् कमण्डलुना कान्नमद्राक्षीत् 'did you know him to be a scholar by the gourd (in his hand)?' जटाभिस्तापसः 'he is an ascetic by his matted hair.'

No. 57.—संज्ञोन्यतरस्यां कर्मणि (2-3-22). The 3rd case-affix is optionally used in the sense of the object of the action implied by the verb *sanjñe* 'to know well.'

Ex. पित्रापितरं वासंजानीते 'the child knows the father well.'

No. 58.—हेतौ (2-3-23). फलसाधनयोग्यः पदार्थालोके हेतुमच्यते । तद्वाचिनस्तृतीयावभक्तिर्भवति ॥ An object, fit to produce an effect is called *hetu* in the world. The 3rd case-affix is added to what denotes a productive cause.

उक्तं च—द्रव्यादिविषयो हेतुः, कारकं नियतक्रियम् ॥ *Hetu*, a cause, is of the nature of a substance, &c., while *Kāraka*, (a cause) is always connected with a verb.

Ex. दण्डेन घटः 'a potter's stick, the cause of a jar.' विद्यायाश्च 'learning, the cause of fame.' गुण्येन दृष्टोद्हरिः 'virtue, the cause of the manifestation of Hari.'

No. 59.—अकर्तव्यणोपचयी (2-3-24). हेताविति वर्तते . The 5th case ending is used in the sense of a debt cause devoid of the idea of the agent.

Ex. शतादृष्टः 'bound by a debt of a hundred.' अकर्तरीति किम् 'why devoid of the idea of the agent?' Witness शतेन बन्धितः here the agent is implied, hence the 3rd case-affix is used in accordance with तत्प्रयोजको हेतुश्च ॥

No. 60.—विभाषागुणोऽस्त्वियम् (2-3-25). *Hetu* continues. But the 5th case-affix is optionally used to denote an attribute-cause not expressive of the feminine.

Ex. जाड्यादुद्धः, जाड्येन बद्धः 'bound by ignorance.' पाणिद्वत्याद्मुक्तः 'liberated by learning.' गुणग्रहणं किम्? धनेन कुलम् 'wealth being the cause of a family.' Because the wealth is not an attribute. अस्त्वियमिति किम्? Witness बुद्ध्यामुक्तः 'liberated by knowledge.'

No. 61.—षष्ठीहेतुप्रयोगे (2-3-26). The 6th case-affix is added to the word *hetu*, when employed to denote a cause.

Ex. अस्य हेतौर्वसति 'he lives for the sake of corn.'

No. 62.—सर्वनामस्तृतीया च (2-3-27). The 3rd case-affix too is used when the word *hetu* is in construction with a pronominal (adjective).

Ex. केन हेतुनावसति 'what for does he live?' येन हेतुना 'by which cause, &c.'

Vārtika. निमित्तकारणहेतुषु सर्वेषां प्रायदर्शनम् 'all the case-affixes are generally used of *namitta*, &c.'

Hence, किं निमित्तं, केन निमित्तेन, कस्मैनिमित्ताय, कस्मात् निमित्तात्, कस्य निमित्तस्य, कस्मिन्निमित्ते वा—वसति 'what for or why does he live?'

प्राथम्यहृणादेवासर्वनाम्नः प्रथमाद्वितीयेन भवतः "the statement 'generally' implies that in the absence of a pronominal, the 1st and 2nd case-affixes are not used." Hence, अत्रेन कारणेन, अत्राय कृरणाव, अत्रात्कारणाद् अत्रस्य कारणस्य, अत्रेकारणे-वसति ॥

No. 63—अपादाने पंचमी (2-3-28). The 5th case-affix is used in the sense of 'ablation.'

Ex. ग्रामादागच्छति 'he comes from the village.' पर्वतादवरोहति 'he comes down the hill.' वृकभ्यो विभेति 'he fears wolves.' अध्ययनात्पराजयते 'he feels sick of studying.'

Vártika. पंचमी विधाने ल्यबलोपे कर्मस्युपसंख्यानम् । As regards the use of the 5th case-affix, it is stated to come in the sense of the object of a participle ending with *lyap*, when the participle so ending is omitted.

Vártika. अधिकरणे सौपसंख्यानम् : Ex. प्रासादात्प्रेक्षते (प्रासादमारुह्य 'he looks out from the balcony (i. e. having ascended to the balcony.)'

असने उपविश्य प्रेक्षते or आसनात्प्रेक्षते 'sitting on a seat he looks—' श्वशुराज्जिह्मेति 'she blushes at seeing her father-in-law.'

Vártika. प्रश्नाख्यानयोश्च पंचमीवक्तव्या 'the 5th case-ending is also used in asking a question and in declaring something about place or time.'

Ex. कुतोभवान्, पाटलिपुत्रात् 'where do you come from? From Patna.'

Vártika. यत्प्रमाणादधिकालनिर्माणं, तत्र पंचमी वक्तव्या 'in measuring distance or time, that which denotes the limit inceptive takes the 5th case-ending.'

Ex. गन्धीधूमतः सांकाश्यं चत्वारिंशोजनानि, Sánkásya is four leagues from Ganidhūmān. कार्तिक्ष्या आयहायणीमासे = there is a month from Kártikī to Agrahāyanī.

Vártika. तद्युक्तात्काले सप्तमी वक्तव्या ॥ And the word denoting time joined to what takes the 5th case-ending is exhibited with the 7th case-affix. For instance the word *māsa* in the preceding example takes the 7th case-affix.'

Vártika. अध्यनः प्रथमा सप्तमी च वक्तव्या 'the 1st and the 7th case-affixes are added to the word denoting a measure of distance.'

Ex. वनाद् ग्रामो योजनं, योजने वा 'the village is a league distant from the forest' the word *yojana* is here displayed with the 1st or the 7th case-affix.

No. 64.—अन्यारादितरसेदिक् शब्दाञ्चूत्तरपदाजाहियुक्ते (2-3-29). The 5th case-affix is added to what comes with *anya* &c.

Ex. अन्यो, भिन्न, इतरो वा देवदत्तात् 'other than Devadatta.' आरा-  
द्वनात् 'near to or remote from the forest.' अस्ते कृष्णात्, 'without Krishna.'  
पूर्वोगामात् 'east of the village.' पूर्वोगोष्मादुसन्तः 'the spring season  
precedes the summer.'

दिग्निदृष्टः शब्दोऽटिक्शब्दः 'a word, as seen used in the sense of  
cardinal points'

Ex. उत्तरो ग्रीष्मोऽवसन्तात् 'the summer follows the spring.' अवसन्त-  
वाच्येणे तु न 'but a word denoting a thing expressive of parts does not  
take the 5th case-affix' Hence, पूर्व कायस्य 'the front of the body.' अञ्चू-  
त्तरपद 'a word ending with the root *anchu*.'

Ex. प्राग्गामात्; पश्चात्गामात् 'before or behind the village.' आह-  
दक्षिणागामात् 'to the south of the village.' आहि-दक्षिणाहि गामात् 'to  
the south of the village.' *Āch* and *āhi* are *Taddhit* suffixes.

प्रभृति, आरभ्य, and वहिस् are also used with words ending with the  
5th case-affix.

Ex. भवात् प्रभृति, आरभ्य वा सेव्यो हरिः 'Hari is worshipped from  
the beginning of the creation.' ग्रामादुहि 'to the outside of the village'

No. 65.—पश्चतसर्थप्रत्ययेन (2-3-30). A noun joined to a word  
ending with a suffix that expresses the sense of the *Taddhit* suffix  
*ataruch* takes the 6th case-affix.

Ex. दक्षिणतो ग्रामस्य 'to the south of the village.' उत्तरतो ग्रामस्य  
'to the north of the village.' पुरस्ताद् ग्रामस्य 'in front of the village.'  
उपरि, उपरिष्ठाद्वा ग्रामस्य 'above the village.'

No. 66.—एनपाद्वितीया (2-3-31). A noun joined to a word ending  
with the *Taddhit* suffix *enap*, takes the 2nd case-affix.

Ex. दक्षिणेन, उत्तरेण वा ग्रामम्, ग्रामस्य वा 'to the south or north  
of the village.' The 6th case-affix too is used.

No. 67.—एथविनानानाभिस्तृतीयाव्यत्ययस्य (2-3-32). The 3rd case-  
affix is optionally added to what is joined to *prithak*, *vinā*, &c.

Ex. रामेण, रामं, रामात्-एथक्-विना 'without or save Rāma.'

विना वातं विना वर्षं विद्युत्पवनं विना ।

विना हस्तिकतान्द्रोषाक्केनमै शान्तिता वृक्षे ॥



Without any wind, without any rain, without any fall of lightning and without any injury done by an elephant, who felled these two trees? नाना देवदत्तेन नानादेवदत्तात् 'different from Devadatta.'

No. 68.—करणे च स्तोकात्पञ्चकृत्तिपयस्या सत्ववचनस्य (2-3-33). The 2nd case-affix is optionally added to *stoka*, &c., in the sense of the instrument (the fifth case-affix is used in the alternative); when they do not denote substances.

Ex. स्तोकेन, स्तोकाद्वा मुक्तः 'little or scarcely liberated; narrowly escaped' अल्पान्मुक्तः, अल्पेनमुक्तः 'escaped with some exertion.' कच्छेणमुक्तः, कच्छान्मुक्तः 'escaped with much difficulty.' कतिपयेन मुक्तः कतिपयान्मुक्तः, 'ditto.' असत्त्ववचनस्येति किम्? Witness स्तोकेन विषेण हतः, 'one killed by a little poison.' अल्पेनमधुनामत्तः 'one intoxicated by a little wine.' Because they are in these instances, used as adjectives of quantity qualifying the material nouns *poison* and *wine*. Also when they modify verbs, they do not take either of the two, but the 2nd case-affix only, as स्तोकां मुञ्चति 'he escapes a little'

No. 69.—दूरान्तिकार्ये पञ्चम्यतस्याम् (2-3-34). The 6th case-affix (or the 5th) is added to what is connected with words meaning *far* and *near*

Ex. दूरं ग्रामात्, दूरं ग्रामस्य 'far from the village' विप्रकृष्टं ग्रामात्, विप्रकृष्टं ग्रामस्य 'near the village.' अभ्याशे ग्रामात्, अभ्याशे ग्रामस्य 'ditto.' &c.....

No. 70.—दूरान्ति कार्येभ्यो द्वितीया च (2-3-35). The 2nd case-affix is added to words, meaning 'far' and 'near' (the force of *cha* 'and' accounts for the use of the 5th and the 3rd case-affix in addition).

Ex. दूरं ग्रामस्य, दूराद् ग्रामस्य, दूरेण ग्रामस्य 'far, from the village.' असत्त्ववचनग्रहणं नानुवर्तते सत्वशब्देभ्यो यथायथं वक्तव्यो भवन्ति The statement, 'when.....substances' still continues, hence, when used as adjectives to words denoting substances, they can take any case-affix according to sense.' दूरः पन्थः 'a remote road.' दूरावपथेदेहि 'give something for the distant road.'

No. 71.—सप्तम्यधिकरणे च (2-3-36). Vide No. 25a. The conjunction *cha* 'and' gives us latitude to exhibit words meaning *far* and *near* with the 7th case-affix too. Thus दूरे ग्रामस्य, शनिके ग्रामस्य।

Vārtika. सप्तमीविधानेत्येन्विषयस्य कर्मण्युपसंख्यानम् The 7th case-affix (instead of the 2nd) is added to a word forming the object of a verb ending with the verbal suffix *kta* followed by the *Toddhat* (nominal) suffix *in*.

Ex. अधीतीष्याकरणे (for व्याकरणम्) 'one learned in grammar' परिगणितो घात्रिके 'one counted as a sacrificer.'

Vārtika. साधुव्यवहारेण च सप्तमी वक्तव्या The 7th case-affix is added to what is connected *sādhu* and *asādhu*. साधुर्व्यवहारेण 'Devadatta is well-conducted to his mother. असधुः पितरि 'ill-conducted to his father.'

Vārtika. कारकाहंसां च कारकत्वे सप्तमी वक्तव्या 'A word denoting the Nominative absolute takes the 7th case-affix' ऋक्षेषु भुञ्जानेषु दरिद्रा आसते 'the rich eating, the poor sit without food.' i. e. the Nominative absolute and the Qualifying participle both are exhibited with the 7th case-affix. Likewise दरिद्रेषु-आसीनेषु ऋक्षाः भुञ्जन्ते.

Vārtika. निमित्तात्कर्मसंयोगे सप्तमी वक्तव्या The 7th case-affix is added to what denotes the aim of beginning some action, when the aim constitutes part of a whole spoken of as the object of the verb denoting the action begun.

Ex. चर्मणि द्वीपिनं हन्ति दन्तयोर्हन्ति कुंजरम्-केशेषु चर्मरिं हन्ति शीघ्रं पुष्कलको हतः 'one hunts the unicorn for its hide; the elephant for the tusks; the yak for the bushy tail, and the mask-deer for the scrotum.'

No. 72.—यस्य च भावेन भावलक्षणम् (2-3-37). यस्य च भावेन यस्य च क्रियया क्रियान्तरं लक्ष्यते, ततो भाववचनः सप्तमीविभक्तिर्भवति When anyone whose action points out the action (i. e. the time of action) of another, is spoken of, the 7th case-affix is added to what denotes the former.

Ex. गोषु दुग्धमानासु गतः, 'he went when the cows were being milked.' दुग्धास्वागतः 'and he came back after they had been milked.'

No. 73.—ग्रही चानादरे (2-3-38). The 6th case-affix also is added, when the latter action is done in utter defiance of the former.

Ex. रुदतः, रुदति वा प्रावाजीत् (पित्रादिकस्य रोदनं मनादृत्यप्रवक्तुं कृतवान्) 'he became a religious mendicant in utter disregard of his weeping father, &c.' Likewise क्रोशति प्रावाजीत्.

No. 74.—स्वामीश्वराधिपतिदायादसाक्षिप्रतिभूप्रसूतेश्च (2-3-39). The 6th as well as the 7th case-affix is added to what is connected with the words *svāmī*, &c.

Ex. गवां स्वामी or गोषु स्वामी 'the lords of the cattle.' गोष्ठीश्वरः गोष्वधिपतिः 'ditto.' गवां दायादः (दीयत इति दायादश्च दायादस्त इति) 'who gets cows as his share.' गवां साक्षी, गोषु साक्षी 'one who looks after cows.' गवां प्रतिभूः 'a surety of cows.' गोषु प्रतिभूः 'ditto.' गवां प्रसूतः गोषु प्रसूतः 'born among cows.' = मातृवानुभवितुं जातः 'born only to know the cows.'

No. 65.—आयुक्तकुशलाभ्यां चासेवायाम् (2-3-40). आयुक्तो व्यापारितः; कुशलानिपुणः 'employed; skilful.' When a word is joined to *āyukta* or *kūśala*, it takes the 6th case-affix to express an assiduous performance of an action; and the 7th case-affix as well.

Ex. आयुक्तः कटकरणस्य कटकरणे वा 'busily employed in making a mat.' कुशलः कटकरणस्य कटकरणे वा 'skilful in making a mat.' चासेवायामिति किम्? Why 'to express an, &c.?' Witness आयुक्तो गौः शकटे (संपद युक्तः) 'the ox, (slightly) yoked to the cart'—only the 7th case.

No. 76.—यत्प्रच निर्द्धारणम् (2-3-41). जातिगुणक्रियाभिः समुदायादेकदेशस्य पृथक्करणं निर्द्धारणम् 'When an individual is separated from a class on account of superior kind, quality, or action, the word denoting the class is exhibited in the 6th as well as in the 7th case.'

Ex. मनुष्याणां क्षत्रियः शूरतमः (or मनुष्येषु) = a Kshatriya is the bravest of men. गवां (or गोषु) कृष्णा संपञ्चरतमा 'a black cow produces milk most of all.' अध्वगानां (or अध्वगेषु) धावन्तः शीघ्रतमाः 'the running are the swiftest of the road-going.'

No. 77.—पञ्चमीविभक्तौ (2-3-42). यस्मिन्निर्द्धारणाश्रये विभक्तमस्ति ततः पञ्चमीविभक्तिर्भवति 'when the site of specification, is divided, i. e. when different classes are compared, the 5th case-affix is used.'

Ex. माथुराः पाटलिपुत्रेभ्यः श्रेष्ठतराः 'the people of Mathurā are more well-to-do than those of Patnā.'

No. 78.—साधुनिपुणाभ्यामर्चायां शैल्यप्रतेः (2-3-43). In connection with *sādhu*, and *nipuna*, a word takes the 7th case-affix, when respect or obedience is denoted; but not when *prati*, &c., are used with it.

Ex. मातरि साधुनिपुणो वा 'he is obedient or respectful to his mother.' अर्चायामिति किम्? Why 'when respect, &c.?'

Witness साधुर्भृत्योराज्ञः 'the king's attendant is native.' तत्त्वज्ञप्ते न भवति । In stating a fact, but not an induced quality, the 6th case is used. अप्रतेरिति किम्? Witness साधुर्देवदत्तो मातरं प्रति 'Deva. is respectful to his mother.' Because the 2nd case is used with a *karmapravachnīya*.

Vārtika. अत्रत्यादिभिरिति वक्तव्यम् । It should be stated that the foregoing prohibition applies not only to *prati* but also to what begin with *prati*. Hence, साधुर्देवदत्तोमातरं परि । मातरमनु ॥

\* 'कवाया—उय' makes साधुः; निपुण+कः=निपुणः ॥

No. 79.—प्रसितात्सुकाभ्यां तृतीया च ( 2-3-44 ). प्रिज्बन्धने, प्रकर्षणदिष्टः प्रसितः 'shē, to bind ; with *pra*, well-bound, devoted to, fond of, &c. And the 3rd case-affix is also added to a word standing in construction with *prasita* and *utsuka*.

Ex. केशैः प्रसितः, केशेषु प्रसितः 'fond of his locks' of hair.' प्रसित उत्सुको वा हरिणा हरौ वा 'zealously attached to God, delighting in God.'

No. 80.—नक्षत्रे च लुपि ( 2-3-45 ). लुबन्ताचक्षत्रशब्दात् तृतीया सम्प्रत्यये विभक्तौ भवतः । The 3rd as well as the 7th case-affix is added to a word ending with *lup* and meaning a lunar asterism.' By 'लुबविशेषे' the *Taddhita* suffix denoting time is elided after a word denoting an asterism. There are 27 or 28 mansions through which the moon is supposed to pass. Each mansion consists of a certain number of stars. The time during which the moon dwells in a particular mansion is denoted by a *Taddhita* suffix, which is elided in a general sense.

Ex. मूलेनावाहयेद्वेर्वी अवशेन विसर्जयेत् 'let one invoke the Goddess Sarasvatī at the beginning of Mulaṇakshatra and bid farewell to her when Śrāvana comes.

पुष्ये पायसमश्नयेत् 'let one eat milkfood during Pushya Nakshatra.' Why लुपि? Witness पुष्ये शनिः 'there is saturn in the Pushya constellation.'

No. 81.—प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा ( 2-3-46 ). 'प्रातिपदिकार्थः सत्तति'—the sense of the crude form of a word is the essence of it, & c. is always present with it. योर्थः सत्तत्त केवलं न जात्यादिरूपो न लिङ्गसङ्ख्याकारकशक्तियोगो स इह प्रातिपदिकार्थत्वेन विवक्षितो यथा व्ययार्थ-इत्यर्थः. अव्ययार्थो हि केवलमस्तीति अक्यते वक्तुं न पुनरीदृशस्तादृश इति गौः शुक्रइत्यादौ तु सत्त्वरूपेण लिङ्गग्रहणादेव सिध्यतीति भावः ॥ That solitary sense which is not accompanied by the idea of species, nor by that of gender, number and case, is what is meant by the sense of a crude form of a word; as, the sense of an adverb. That the meaning of an adverb is solitary is unquestionable. But गौः 'a cow;' शुक्रः 'white'—these cannot be said to possess a solitary sense like adverbs. They being perceptible substances obtain this sense, when gender is taken into account.

By परिमाणम् is meant द्रोणः a measure of capacity =  $\frac{1}{16}$  of a *kharī* and the like. वचनम् denotes singularity, duality or plurality.